

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	Mr. Gladstone and Con-	
Dr. Dollinger on the	current Endowment...	343
English Church.....	Act of Uniformity	
Frederick Denison	Amendment Bill	344
Maurice.....	Religious Instruction in	
Eccliaetical Notes.....	National Schools	344
The Disestablishment	Protestant Churches in	
Movement.....	Spain	344
A Visit to the Moravian	Mr. George Potter's	
Settlement at Fulneck	Statements.....	344
The Old Catholic Move-	Death of Professor Maurice	
ment.....	Monthly Missionary Papers	345
RELIGIOUS AND DENOMI-	The Education Act	346
NATIONAL NEWS:	The Educational Wants of	
Sunday-school Confe-	London	347
rences.....	The Warwickshire	
CORRESPONDENCE:	Labourers' Strike.....	347
The Liberation Society's	LEADING ARTICLES:	
Income.....	Summary.....	348
The Burial Bill—A	Mr. Disraeli at Man-	
Practical Hint.....	chester.....	348
The Support of Re-	The Warwickshire Re-	
ligious Institutions in	volt.....	349
the United States.....	The London Quarterly	
The Multiplication of	Review on Irish Pri-	
Small Churches.....	mary Education	350
	A British Fast	350

Ecclesiastical Affairs.

DR. DÖLLINGER ON THE ENGLISH CHURCH.

A SECOND Luther would be as impossible as a second Shakespeare; indeed, perhaps more so; for both the character and the work of the former were alike adapted only to one great crisis in human history. They, therefore, who, when Dr. Dollinger made his mild protest against Papal infallibility, expected to witness once more a storm of sacred passion such as that which shook the Vatican, and rent a third of its dominion from the Romish Church in the sixteenth century, have been naturally disappointed. We ourselves, though we shared no such expectations, would have rejoiced to note any signs of the religious fervour that is absolutely essential to every true reformation of the Church. What may be the result when the Old Catholics, out off from the false support of a central authority, and finding in general tradition an insufficient bond of union, are thrown more and more upon that present inspiration of the Holy Ghost which alone is "mighty through God to the pulling down of strongholds," we cannot pretend to foresee. But up to the present moment, we say it with much regret, there does not appear to us to be much promise of anything more than a negative issue.

Dr. Dollinger's lecture on the English Church, published in the *Times* last week, and doubtless read by thousands of the religious public with eager interest, unfortunately goes far to confirm our fears. For English readers the interest of this lecture gathers around two points, upon both of which we propose to make a few observations. The first of these points is the growth of Dr. Dollinger's ideas, and of the movement of which he appears to be the unrivalled leader. The second point of interest is the impression which our own ecclesiastical history makes upon a foreigner so learned, so liberal, and so able, as Dr. Dollinger undoubtedly is. It is clear enough, from the tone of this lecture, that Dr. Dollinger already realises the fate of those who, in a shifting sea of thought, break from their old moorings without any definite idea of the new ones to which they intend to make fast. Such men inevitably go farther than they had designed to do at first; and the unsparing utterances of this lecture concerning the fraud, the cruelty, and the treachery which have so often disgraced the policy of the Papacy, not only mark a widening

of the breach between the so-called Old Catholics and the Papists, but they make it difficult to conceive as possible that modified form of allegiance to the Roman Primacy, which in the beginning of this movement was generally professed. But to what does it all tend? As far as we can gather, judging from the reported utterances of the great leader, and especially from his horror of English sectarianism, which he manifests in the recent lecture, a degree of identity in religious opinion and of uniformity in religious observance, such as is practically impossible apart from the deadening influence of spiritual tyranny, is still a dream to which the Old Catholics fondly cling. One thing only can create and preserve unity in diversity, and that is a genuine inspiration, a common fervour of spiritual life, enkindled by earnest devotion to some generally acknowledged truths or principles. This gave united force amidst a hundred diversities of opinion to the Lutheran Reformation. But it is just this which appears to be wanting in the Old Catholic movement. Mere negations rarely unite men strongly, or keep them united long. It may indeed suit the purposes of High Church sectaries, by a play upon the word "Protestant" to represent the reformers as engaged only in a mission of destruction. But the name is a mere accident, which in this instance does not represent the full reality. The negative attitude of the Reformers, in their protest against Romanist corruption, was occasioned wholly by the ardour of their attachment to great positive truths which those corruptions had obscured. Justification by faith and the supreme authority of the Bible—and these not as mere shibboleths of party, but as truths answering to spiritual needs realised in an agony of inward conflict—these were the watchwords which united an otherwise incongruous host into a compact and resistless phalanx. Had Luther's mission been a mere protest against Papal usurpation, it might have stirred the northern nations with a temporary passion of jealousy, but it must certainly have failed to raise that tide of religious impulse which has rolled onward to our own day. Not hatred to the Pope, but love of the Lord Jesus Christ, was the true inspiration of the reformers; not impatience of the arrogance of Roman cardinals, but the joy and power which came through new access to the Word of God. Luther in his youth, groping blindly towards the light of God, crawled abjectly about the sacred stones of Rome, counting no humiliation too deep if only the hunger of his soul might be satisfied. And it was not his disgust at the hypocrisy underlying ecclesiastical dignity, nor his discovery that the shaven crown might be the brand of Satan as well as the halo of the saint; but the experience which came upon him in the mental agony of his monastic solitude, that what the Pope could not do for him the Spirit of Christ was still omnipotent to perform; that the wisdom untaught by spiritual superiors was open to him in the pages of the Scriptures,—this it was which filled his heart both with love to the oppressed souls of men, and with indignation against Papal corruptions of the truth.

How different is the case with the Old Catholics! So far as we can gather, they have no neglected truth of the Gospel to proclaim, no fresh source of inspiration to announce. For aught that they tell us to the contrary, we are at liberty to suppose that, had the blas-

phemous dogma of the Pope's personal infallibility never been formally promulgated, they would have continued in the unbroken fold of the faithful. But surely that miserable superfluity of wickedness or folly is not the only fatal corruption which the Old Catholics must have known to exist in the Papal system. It may be that it was the last straw to break the patient camel's back. It may be that they groaned for long in unwilling endurance of evils against which they could not or dared not protest. But if so, now that, to use Mr. Gladstone's celebrated phrase, they have come forth "unmuzzled," we might well expect from them some fuller account of the emancipated faith and devotion to which they look for the resettlement of the Church. It is not enough that they hate the Pope, nor enough that they are jealous of the cardinals; nor yet is it enough that they proclaim themselves the champions of the corporate right of the Church, as represented by a duly summoned Council. If all they appear to ask for were conceded, and if the necks of Catholics were bowed beneath the yoke of a wrangling Council, instead of the "non possumus" of an infatuated old man, is it to be supposed for a moment that the rationalising population of Germany would be won back to earnest faith, or that the polite indifference of the northern Italians would be inspired afresh with ancient devotion? Such expectations are palpably absurd; and until the Old Catholics can show us what positive principles they propose, which are to have the power of the sacred watchwords of the great Reformation, we must continue to regard them with regretful sympathy indeed, but without any expectation of a renewed and regenerated Church. We are far from thinking that the Lutheran reform was final. Great questions concerning the authority of the Bible and the nature of the spiritual life were bequeathed to our times, and are now exciting anxious thought. Had Dr. Dollinger and his followers shown any disposition to deal with these, or even had they shown themselves aware of their supreme and vital importance, we should have had better hopes than we are now able to indulge. As it is, we fear that the Old Catholic movement is simply a transitional phase, adapted to Romanist populations disgusted with Rome, and wholly ignorant of the portentous questions which the renunciation of their allegiance opens up.

With regard to the second point of interest in Dr. Dollinger's lecture, we are bound to express both surprise and pleasure at the insight which he has shown into the perplexing vicissitudes of our English religious history. In these days of Biblical revision, when an exaggerated impression is apt to prevail about the errors of our English version, it may be also gratifying to hear, on the authority of so profound a scholar, that our English Bible is an "excellent translation, a masterpiece of style, and, as far as fidelity is concerned, superior to the Lutheran." When however it seems to be supposed that the presence of the Bible in every house, and even in the rooms of the hotels, is owing to the influence of the Anglican Church, our readers who know the history of the Bible Society may judge for themselves how difficult it is for even the most learned foreigner to estimate exactly the real currents of religious influence amongst us. We wish that the lecturer had been more justified by fact in making another observation, to the effect

that "the cold and blunted indifference which has settled on the continent like a poisonous mildew on entire strata of the population, has as yet not been able to settle on the British Isles." Had Dr. Döllinger been aware that not one in ten of the working classes things of regularly attending a place of worship, he might have formed a different opinion. The Congress at Nottingham to which he refers, with its sixteen bishops and 3,000 clergymen and laymen, doubtless presented, as he says, "an enviable spectacle to other nations." But that he should judge the real condition of the country's religious life by such a phenomenon, only shows the difficulty of writing contemporary history. The strong party divisions in the Anglican Church seem, in the eyes of Dr. Döllinger, no little scandal. From our own point of view, if the contending parties did not profess, by subscription to the same detailed creeds and otherwise, a hollow uniformity, we should see in such divisions only the healthy result of freedom. But the lecturer's point of objection is not ours; and when we find him afflicted by "the contrasts of parties and systems and the uncertainty for laymen and clergy" which is the unavoidable consequence of these differences, we can only wonder how without an infallible Pope he dares to avoid these differences in the Catholic Church. Dr. Döllinger does not seem to entertain a high opinion of "the Evangelical or as it calls itself the Low Church." "These Evangelicals," he says, "are wanting in every theoretical education; they only possess a popular unscientific literature." Strangely enough, notwithstanding his own increased anger against Rome, he shows some contempt for "the old inherited hatred against Papacy" which is characteristic of this sect in the Church. Further, when he says "that the Low Church maintains itself to be the heir of the old Calvinism naturalised in England, to represent the principles and doctrines of Protestantism as it was in the sixteenth century," he shows a very judicious doubt, such as suggests his accurate knowledge of the events of 1662, and also of the history of Methodism. The Ritualistic section of the Church is that which naturally most attracts the sympathies of the lecturer. And if in his commendations of this section we are to read his estimate of its probable future influence, we find here a fresh confirmation of the view we ventured to take above, of the incompetence of the Old Catholic party to settle the religious problems of the present day. A man of Dr. Döllinger's liberality and candour is of course able to estimate the scholarship and the virtues which adorn the so-called Broad Church. Still, admiring its representatives as he evidently does, he seems to think little of its influence as a Church party, and as we think shows an insufficient understanding of its significance. But in his condemnation of "that which in England is called with the elsewhere totally unknown name of Erastianism," though he does not connect this specially with the Broad Church, he has, unconsciously to all appearance, touched the real secret of its weakness. Its weakness we say—for notwithstanding the attractions which its intellectual brilliancy presents, notwithstanding its suggestion to indolent souls of a welcome refuge, in easy indifferentism, notwithstanding the complaisance by which it enables men of uncertain creed to unite fashionable observance with unbelief, it is still notoriously true that Broad Churchism is entirely incapable of inspiring the masses with religious fervour, and is utterly helpless to retard that movement towards disestablishment which extorts from its leaders the only curses that they ever utter. We repeat, that Dr. Döllinger touches the secret of this weakness when he condemns the Erastianism which is only with them an openly professed doctrine. Filled to a certain extent with the enthusiasm of humanity, insisting as they have a right to do on the sacredness which attaches even to the secular aspect of human life, they yet fail to see, that the side of human action represented by the Church, that of willingness, self-sacrifice, free devotion;—must needs lose its spontaneity and with that

all its charm and power, when encased in the legal forms of a national institution, however comprehensive in character. They, equally with the Old Catholics, are blind to the real signs of the times. But while the Old Catholics fondly suppose that by repudiating one intolerable abuse they can save an ancient system everywhere worn-out and decayed, the English Broad Church, in sheer terror at what it thinks the vulgarity of freedom, would fain rivet on the grander religious life of the coming age the gilded chains of State pageantry and pay.

FREDERICK DENISON MAURICE.

It is not too much to say of the death of Mr. Maurice, on Easter Monday, that it will excite more profound and general grief than would the death of any other theologian of the present generation. Although not sympathising with many of Mr. Maurice's views, and often failing to understand, and therefore to appreciate, some of his doctrinal statements, we confess to sharing deeply and reverently in the sympathy which the announcement of his death will create. An unquestionably great teacher, and more, a beautifully good and holy man, has gone from amongst us, and the world of the living is the poorer that it has lost the vitality and charm of his presence.

We have said "vitality" and "charm," and those two words, perhaps, as well as two words can, will most correctly describe the first vague impression produced on the minds of those who came into contact with Mr. Maurice. In saying vitality we do not mean it in the more gross and physical sense, but in the high sense of soul life. If you ever met, anywhere, one into whom the Almighty God had breathed, and in whom He sustained the breath of His own life, you met such a person in the late Mr. Maurice. Chaste even unto whiteness—meek, devout, and humble; full of warm love and tender benevolence, is it a wonder that a man so endowed and so cultured should have exercised such a wide and varied personal influence? It was impossible for him, with his character, not to charm all those who became acquainted with him; and, so, many personal disciples did he make even amongst those who could not altogether understand him, or could not understand him yet. The attraction of his presence fascinated them, and when they failed to comprehend the teacher they never failed to reverence the man.

It is not necessary to say, after this, that those who knew Mr. Maurice only by his writings, knew him very imperfectly. It is very probable that he could not have told how he came to write as he did, and to write what he did. None of us know the full secret either of our bodily or our mental characters. We have grown; how we have grown we cannot notice, or have failed to recollect. We should say, ourselves, that the strongest intellectual impetus which Mr. Maurice ever received came from his early Unitarian education, followed, as it was, by his close intimacy with Mr. Carlyle, John Sterling, and the two brothers Hare, and most of all, the devout study of Coleridge. It was long before his doubts of all kinds were sufficiently removed to enable him to join the Established Church, and we cannot help thinking that a great deal of his apparent indecision of thought, or rather of expression, in theological matters, arose from the attempt to combine a latent and half-forgotten Unitarian philosophy with the doctrines and forms of the Thirty-nine Articles. The thing was impossible. He could not get rid of his philosophy, and he believed in the Articles, or thought he did, and the result was an often inextricable confusion. In fact, he was not logical, and few aesthetic men are.

Yet no theological teacher has so largely influenced his generation as Mr. Maurice. The main secret of this influence arose from his personal character, which often shone brightly and beautifully on the pages of his writings, and the prominence which he gave to one or two half-neglected but great truths—not for him theoretical but intensely practical truths. These were the real and true Fatherhood of God—a Fatherhood for every man—and the other and correlative doctrine that Christ is the Root and Lord of humanity. These were, to him, intensely personal beliefs, but, as we have intimated, not all could receive what he said, and both on these and other doctrines, and his mode of stating them, he inevitably aroused strong opposition. He wrote many works, and it is singular that his first should have been an inquiry into the question, whether the Church or the State has the power to educate the nation? This was published more than thirty years since, and in it could be seen the germ of the

Working Men's College, which he afterwards founded, and has conducted with such mastery and success. Public attention, however, was first attracted to him by his "Kingdom of Christ," and then it was found that a new teacher had arisen. The most popular of Mr. Maurice's works after this was the "Prophets and Kings of the Old Testament," which has been, and probably will remain, a favourite work. The "Theological Essays," published after this, involved him in great controversy. His most elaborate work was his treatise on Philosophy: Early, Mediæval, and Modern. However one may differ, and, it seems to us, must necessarily, from him in what he has from time to time advanced in these and other writings, his devout conscientiousness and his faithful service to his Lord can be less doubted than those of many more "orthodox" teachers. And, after all, his great work was personal. His life was the heaven of all his teaching, and a heaven that will work, as it always does and must, until the race is no more. As a preacher his best days were those in the little chapel in Lincoln's Inn, where could often be seen amongst his hearers, the men of greatest eminence for learning and intellect in England. But, like our own John Foster, or like Mr. Lynch, he never had a numerous audience.

Just a word more. Sometime ago, it may be remembered, Mr. Maurice attacked the Liberation movement in the columns of the *Spectator* newspaper. He was replied to in the *Nonconformist*, and wrote a rejoinder, but the several writers could not see "eye to eye." Each, however, acknowledged the courtesy of the other, and we suppose that Mr. Maurice retained his opinions to the end. He is now where no warring of sects such as he dreaded, can take place, where no

Sweet bells jangling out of tune
can grate upon his ear, and where he has met
the living Lord whose claims with all his love
and strength, he vindicated when on earth.

ECCLESIASTICAL NOTES.

It will perhaps have been observed, from the Parliamentary reports, that Mr. Thomas Hughes has altered the form of his amendment to the proposed motion of Mr. Miall. When the notice was given Mr. Hughes gave notice that he would move the following amendment:—

That an humble address be presented to Her Majesty, praying her to appoint a Royal Commission to inquire into the amount and present distribution of the revenues of the parochial benefices of the Established Church, with a view to the more advantageous adjustment of parishes and income; and also to consider what amendments may be made in the laws relating to the patronage of such benefices.

Mr. Hughes has subsequently given notice that his amendment will be—

As an amendment to Mr. Miall's motion, to move to leave out all the words after "Church of England," and insert the words, "and employed or available for expressly ecclesiastical purposes; and that such commission may be instructed to consider what rearrangements in the system of parochial benefices may be needed for the better adjustment of parishes and incomes, and what amendments may be made in the laws relating to the patronage of such benefices."

There is not much difference between the two amendments, but the second looks more stringently and directly to Church Reform as opposed to disestablishment. The House will have to vote on both motions, and supposing Mr. Hughes's to be carried in the first instance, it will remain to be seen whether it will afterwards be carried as a substantive motion. It will be remembered that Earl Russell interposed Church Reform as an alternative to disestablishment in the case of the Irish Church, and that the Irish Church was virtually disestablished when the report of the Reform Commissioners made its appearance.

A statement was circulated some time since that an endeavour had been made to secure the services of a Nonconformist on the Endowed Schools Commission. The first attempt was made before the commission was completed, and it did not succeed. In the prospect of a vacancy a fresh attempt was more recently made, but the vacancy has been filled by the appointment of the late secretary, Mr. Roby, to the office of commissioner, and of another Churchman, Mr. Richmond, to succeed him in the office of secretary. In fact, "no Dissenter need apply." Charles Lamb once bravely wrote, when some of his friends were savagely attacked by Southey in the *Quarterly*, "I am a Dissenter," but even Charles Lamb, mild Dissenter as he was, with not an atom of political antagonism in his nature, would have been tabooed in Downing-street. So, we suppose, would Mr. Maurice at the time that he also was a Dissenter. How long are we to stand this?

Church Quarterlies have not been remarkable for

their success. Many have been brought out, and, very ably conducted although some of them have been, many also have soon afterwards died. A new Quarterly has however made its appearance under the title of the *Lambeth Review*, taking its designation, not from the borough of Lambeth, as a *Tower Hamlets Review* might from that not very learned constituency, but from Lambeth Palace. As well as we can judge from a single number, it intends to assume the office of an independent High Church critic. Its first number commences with a declamatory article on disestablishment and disendowment, the style of which may be gathered from a few sentences on the first page, as follows:—

Is it to be an open question whether authority comes from above or below? If the altar is overturned, can the throne stand? If religion be cast out, on what will law repose and order rest? If God and the Church be robbed, will the nobility and gentry go scatheless? If this kingdom and nation, by a deliberate act of disestablishment, fail to serve the Lord, may not our commerce go to the winds, our army and navy to defeat, and our people to the devil?

This is another elegant extract concerning Dissent:—

Dissent is essentially unreligious—we do not say "irreligious"—and most purely and inherently political. Its theological treatises are at once speculative and slipshod; its sermons too often a combination of far-fetched sensationalisms and antique platitudes; its morality easy, comfortable, and consoling.

However, we may take comfort that adjectives of abuse are not exhausted upon Nonconformists alone. Bishop Ewing, a Scotch bishop, by-the-by, is abused too, and is told that even the editor of "Essays and Reviews" (Bishop Temple, of Exeter) "has never published anything so inherently false, so raspingly offensive, or so studiously insulting," &c. The "headstrong heterodoxy of Archbishop Tait and Dean Stanley" subsequently comes up for notice, while Dean Stanley is afterwards particularised and told that "his most plausible points are derived from writers far more learned and less unscrupulous than himself"; and the Bishop of Bath and Wells is described as "a common-place and incompetent Whig bishop." We thought we were expected to look for "sweetness" to the Church, and here is the Church *par excellence*. Well, is it sweetness, Mr. Matthew Arnold, or not?

There is a small but zealous and conscientious body in the Establishment, entitled the "Free and Open Church Association," who have been working for many years for the purpose of throwing open the parish edifices to rich and poor alike, and not, as the canons indicate, to rich first and poor afterwards. We are glad to find, in a tract issued by these people, entitled, "An Appeal to Englishmen," some marks of intelligence respecting the character of parochial Church edifices. "For many ages," it is said, "the Church of England was a free church. The parish churches were the common heritage of the people." Then there is a drive at disestablishment, and we are told that we, the disestablishers, "would deprive the whole nation of its right in the National Church, and make the churches merely private Episcopal chapels." It may be seen from this how difficult it is to make oneself understood by everybody. One party in the Episcopal Church affirms that our intention is to take away their edifices and devote them to secular uses, while another party announces that we want to take them from the nation and hand them over to that very Episcopalian Church!

It was stated, some time since, that the Executive Committee of the Liberation Society proposed to hold a series of local conferences in the various boroughs of the metropolis with a view to an effective organisation of their friends for teaching, and eventually, political purposes. We are glad to state that this movement—a difficult one, as all who know London must be aware—has, so far, succeeded and gives promise of further practical success. Conferences, attended by the secretary and others as a deputation, have been held in Finsbury, the Tower Hamlets, and Hackney. Committees have been formed, and soon it is hoped, will be in effective working order. While the Liberation Society is making its work felt "afar off," it will thus be seen that it does not neglect "near home."

We are glad to see that Dr. Pressensé has again spoken in behalf of perfect religious equality in the French National Assembly. The proposed law on International Associations seemed to him to infringe on religious liberty. Having explained his opinions upon this point, the hon. representative went on to justify the action of the State in one relation since 1789, since when, he said, "the modern State has been secularised, and this is its greatest honour." He proceeded to defend the

liberty of the various religions, but not "recognition." He said,—

Well, you have in France a few dreamers, if you like to call them such, who most thoroughly accept the evangelical faith, but who imagine, wrongly or rightly, that it is wise and fitting for a Church to follow the example set by the great American Republic, and to ask for offerings only from persons who share the same beliefs. Here is a culte which is not recognised, which does not wish to be, and which according to the proposed law, would not be considered a genuine representation of religion because it does not ask for any protection.

M. Pressensé readily obtained what he wanted on this point—more readily English representatives are able to obtain any modification of a proposed law.

The letter in our columns to-day from our special correspondent in Baltimore, on the unexampled success of Christian institutions in the United States, will be read with interest, and especial interest, coming, as it does, after the recent address of Dr. Dexter. It is another fact for our trembling Episcopalian friends.

THE DISESTABLISHMENT MOVEMENT.

NEWPORT, MON.

On the 15th the Rev. Charles Williams, of Accrington, delivered a lecture on "Reform or Disestablishment: which shall it be?" in the Town Hall, Newport. Mr. Charles Lewis presided, supported by the Revs. J. W. Lance, S. Kennedy, H. Oliver, Jansen Davies, Evan Thomas, W. Edwards, Messrs. T. Jones, J. R. Jacobs, T. Richards, &c., &c. There was a numerous audience, consisting chiefly of ladies and gentlemen connected with the various Nonconformist churches of the town. The CHAIRMAN briefly introduced the lecturer to the meeting.

Mr. WILLIAMS commenced his address by referring to Mr. Miall's forthcoming motion and Mr. Hughes's proposed amendment upon it, which distinctly raised the issue—reform or disestablishment. Every one admitted that things could not remain as they are, and in his pamphlet on Church reform Canon Ryle pointed out the many sources of dissension which existed within the Church. On the one side were the believers in the Real Presence, candle blessings, the use of incense, &c., and on the other were those who threw overboard the reality of miracles altogether. Such was the state of things which existed within the Church as pointed out by Mr. Ryle, who contends that only reform will avert disruption. All in the Establishment, indeed, wanted freedom, but those who didn't pay the price for freedom did not deserve to be free.

Why should Churchmen be bound to obey Acts of Parliament in religious matters, and have to submit to the decisions of lay judges, and not be able to participate in the freedom enjoyed by every other Church except the Church of the Establishment. Other religious communities are independent of State control, because they do not receive State money, and hence they enjoyed liberty. It was a principle of the constitution of this country that whatever the State upholds the State shall control. (Hear, hear.) Mr. Ryle in his pamphlet contends that a clergyman ought to be allowed to omit what he pleases from the rubric, as in case of the baptismal service, he ought simply to be left to baptize the child in the sacred name of the Trinity, and hence he wished liberty to omit the points on which he differed from others, in order to satisfy his own conscience. Further, that much-esteemed clergyman would have the Church reformed in many ways. He doesn't seem to understand why the Archbishop of Canterbury should have 15,000*l.* a year, and the Bishop of Winchester 10,000*l.* (Applause.) Two thousand would be quite enough for either of them, although they were regarded as the successors of the Apostles. He (the lecturer) had no doubt but that Peter, James, or John would have been perfectly content with less than one-half of the latter amount. In short, Mr. Ryle's plan of reform would tend to make the Church of the State very much like the churches of Dissenters. (Cheers.) But he could not understand Mr. Ryle. He must know very well that whenever the Church be reformed, if under State control, it could not be reformed into an Evangelical Church.

Their Broad-Church friends—Bishops Fraser and Temple and Dean Stanley—wanted a reform that would make the Church national—that is, so that it became no more of a real Church than the Roman Empire. He ventured to say that if the Broad-Church party were to attempt to make a really National Church it would not include one-third of the nation:—

If the High-Church party could reform the Church it would be a Church of sacerdotalism, to be governed by the priests. God forbid that they should ever have such a Church in England. What had the priests done for Italy? they had worked injury enough in Austria. Even Prince Bismarck, "the most Torified of all Tories," has discovered the necessity of putting the priests out of the elementary day-schools. (Loud applause.) Mr. Ryle and his party would never consent to this, neither would the Broad-Church party consent to it, and nine-tenths of the population of this country would be unwilling to entertain such a scheme. (Applause.) Under such circumstances he could not see how the Church could be reformed. The unseemly discussions in Convocation did not strengthen his belief in the possibility of reform. Mr. Williams briefly alluded to the East Brent scandal, Mr. Purchas, Mr. Mackonochie, and Dr. Pusey, contrasting their religious views with the opinions of other ministers of the Church of England, pointedly asking

the question how it was possible to agree to reform a Church having within its pale men of such diversified minds. He pictured them discussing the question, and thought it would be confusion worse confounded, to which Babel would prove comparative silence.

Mr. Williams contended that Nonconformity was a good, and not an evil. If it disappeared, there would be a decline in the earnestness of the clergy. In conclusion, he argued that the fact of the Church being under State control had operated prejudicially to national progress, and inasmuch as there was no possibility of reform, the only course to be pursued was disestablishment. It would be far better for the Church to be in a small body than a disunited national Church. The chief point in religion was for men to be faithful to their God. Disestablish the Church, and then its members would be free. As Nonconformists they had no antipathy to the Church, but it was the system by which she was governed that they condemned.

The lecture was throughout cordially received, and a vote of thanks to Mr. Williams and the chairman brought the proceedings to a close.

NOTTINGHAM.—A meeting in support of the proposed motion of Mr. Miall, M.P., was held in the Mechanics' Institute, Nottingham, on Thursday night. Mr. Frederick Stevenson presided, and addresses were delivered by the Rev. C. L. Witham, Mr. Gripper (of the Nottingham School Board), Mr. Cox, J.P., and others. Resolutions expressing the desirability of collecting and diffusing information respecting the revenues and property of the Church of England, and approving of Mr. Miall's motion, were passed.

RINGWOOD, HANTS.—The Rev. W. Heaton, of Shirley, delivered a lecture on the subject of "Why should Church and State be separated?" in the British School of the town on the 15th of March, which was exceedingly well received. The Rev. J. Dunlop occupied the chair, and at the close of the address, he was to a great extent a reply to lectures given on the other side under the auspices of the vicar of Ringwood, a cordial vote of thanks to Mr. Heaton was passed.

A VISIT TO THE MORAVIAN SETTLEMENT AT FULNECK.

What Christian patriot loves not the names of James Montgomery, the poet of prayer, and what philanthropist does not revere Richard Oastler, the friend of the factory children? I had long desired to see the Moravian settlement at Fulneck, at the school of which these and many other good men received that education which, by the Divine blessing, sent them forth to be benefactors of their race. On a bleak March morning I had the long-desired opportunity, and taking train by the Great Northern Railway from Leeds to Stanningley, after a walk of some two miles through Pudsey, across fields, by mills, reservoirs, and detached residences, I came to the brow of a hill which overlooked the village of Fulneck and the station of which I was in search. The village and the settlement are parallel to each other on terraces near the summit of the southern slope of a massive elevation, the village standing somewhat the higher of the two. The broad promenade or terrace on the hill front of the church and school buildings is about one hundred and thirty yards long, or, as I was informed, exactly the length of the Great Eastern steamship. On the edge of the plateau in the centre is an old sundial, and sloping away towards the beck in the bottom of the valley are gardens and orchards, which in spring, summer and autumn must yield not only delicious perfume, but present a scene of great beauty. Beyond the valley ridges of hills rise all around, mostly crowned with mills and houses, coalpits not unfrequently mingling in the scene; on the opposite declivity is Tong Hall, the seat of a branch of the Temple family. A gymnasium for boys is placed at the western end of the buildings, and an exercise and playground for girls in a more retired and central locality.

At the eastern end of the settlement is a large field, the paths of which form a St. Andrew's cross, and are graced with trees forming in all seasons but winter pleasant avenues. This is the burial-ground of the settlement, and here brethren and sisters, to the number of nearly two thousand, "lie low" the ground. There is no variety in the adornments of the sepulchres. A small stone slab records the name and date of departure, and the numbers of deaths in consecutive order; but beyond this there are not even grassy hillocks to denote the resting-places of the unwearied evangelists of those once wild but always bleak Yorkshire moors.

The Moravians first pitched their tents here in 1743. A year previously, however, they began a station at Wyke, which was abandoned for this more eligible site, although in 1755 Wyke was again occupied, and is still held, by them. At that time, anterior to the days of steam, railways, and machinery, the district must have been wild in the extreme, and the scattered population as regards religion was absolutely uncared for. In this unpromising district, true to their noble traditions, the United Brethren planted the standard of the cross, an educational machinery. The brethren and sisters not only went hither and thither to carry the tidings of salvation, but the children of the neighbourhood were instructed, and in the brethren's house the industrial arts were practised and taught—shoes, hats, clothes, furniture, and even ornaments, being produced by a restless activity which made the settlement a centre of industry and

civilization for the inhabitants for miles round. This is all changed now. The increase of population, the growth of the shopping interests, the easy access to the markets of Bradford, Leeds, &c., has taken away the occupation of these pioneers of comfort and civilization. The sound of the shuttle, the click of the hammer, and the tailor's "steel bar" are seldom heard or seen in the establishment, and the "Brethren's House" is either a comparative desert, or occupied by the young gentlemen who enjoy the same instruction in the same school-rooms, and, judging by their ancient appearance, at the same desks once occupied by Montgomery, Ostler, and their confreres.

The chapel is in the centre of the building, and, with the buildings in the immediate vicinity, are formed of stone; the extreme wings, however, are of red brick—the western wing being occupied by the brethren, the eastern by the sisters. Of these latter there are, beside the scholars, two classes—the single sisters and the widows. The former, numbering at present twenty-three, are mostly aged; the latter are the relics of departed missionaries and ministers among the brethren. The single sisters have a daily service by themselves in a spacious room containing paintings of Jesus with the crown of thorns, Jesus strengthened by the angel in the garden, &c. Here is read daily the portion of Scripture set for the use of the brethren at all their stations at home and abroad. The married sisters do not meet daily, but have private devotions, and a weekly gathering for home missionary purposes. There are thirty widows who thus labour for the Gospel. There is also a daily united service in the evening, conducted by one of the ministers, in addition to the usual Sunday services. The educational work of the settlement is now of a great distinction. On the 1st of January my visit between young people were admitted to the communion of the Church. Enjoying the educational advantages of the establishment as boarders, about 180 young persons of both sexes, besides the day-schools for the children of the vicinity, which are well attended, and, like the boarding-schools, evidently enjoy the advantages of highly efficient teachers.

The Moravians have thirty-nine stations for "the brethren" in Great Britain and Ireland; in Germany, twenty-two; in America, thirty-two. There are settlements also in Bohemia, Moravia, Denmark, Norway, Sweden, France, Russia, Poland, Switzerland, and Palestine. Mission are besides carried on in Greenland, Labrador, East and West Indies, South Africa, Australia, Thibet, and Mongolia. In all they have ninety mission stations, 315 agents, who claim to have influence over 68,824 souls, old and young. In the British provinces they claim a total of 5,423 members; in Germany, 7,436; and in America, 13,293.

As a church, the United Brethren assert they were Reformers before the Reformation, and date from the time of Huss, the Bohemian martyr. If this were so, there was manifestly a very great declension by the end of the seventeenth and the commencement of the eighteenth century, and the time of revival dates from 1727, when the youthful and pious Count Zinzendorf and his godly companions gave an impetus to the movement which in a degree continues to the present; and, judging from the earnestness, the Christian kindness and courtesy, of the brethren and sisters at Fulneck, we may pray for its further continuance till, in the language of their most famous English brother:—

—Christ shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion,
Or dove's light wing can soar.

G. M. M.

THE OLD CATHOLIC MOVEMENT.

In an interesting communication, dated March 27th, the Berlin correspondent of the *Times* says that the Bishop of Ermeland has made no reply to the Government demand how he reconciles excommunication with the established law of the land, and he is evidently waiting for instructions from Rome. Upon this the Government have thought it necessary to address the same question to the Bishops of Breslau and Cologne, who have likewise excommunicated several persons in their dioceses for doubting the infallibility of the Pope. The Bishop of Breslau, it seems, imitating the example of his East Prussian colleague, before committing himself to an answer, has written to Rome for directions; the Bishop of Cologne, however, has sent in the evasive rejoinder that not having announced his excommunications in the ordinary official style, he cannot plead guilty to an infraction of the criminal code. It remains to be seen whether the Government will be satisfied with this lame excuse.

The reply of the four excommunicated professors at Bonn is described as "a logical masterpiece."

Instead of entering upon dogmatic controversy, which is always treading upon dangerous ground in a Church recognising a sort of unwritten common law, yelet tradition, the professors content themselves with establishing their case by a reference to the bishop's own former assertions. They beg to direct his attention to the fact that in a petition submitted by him to the Pope, a few months before the decisive vote of the Council, he plainly told the Supreme Pontiff that a new dogma could be enacted only with the unanimous consent of the assembled bishops—an impossibility in the present instance. They likewise dwell upon the striking circumstance that, notwithstanding the vote was eventually passed against a strong minority, including the Bishop of Cologne, the latter immediately that the die

was cast did not scruple to eat his own words, submitted to the illegitimate verdict, and ended by cursing those who continued to adhere to the opinion at first defended by himself.

The rebellious laity are treated with greater leniency than the rebellious priests, for wholesale excommunication might result in wholesale defection. The Government, however, do not estimate German antagonism to the Pope by the numerical status of the new dissenting congregations, or they could never have ventured to thwart him as they have lately done. They are aware that the Old Catholic communities are only the van of an immense army, not embodied, indeed, but ready to flock to the standard should danger befall their less patient skirmishers. Their administrative measures testify that Government has no intention to give in.

Notwithstanding the protest of Propst Namszanowski, the army-bishop, the Old Catholic clergyman Gruner, at Interburg, has been directed by the authorities to continue his functions as military chaplain. Propst Namszanowski, too, has been ordered by General Roon, the Minister of War, to explain why he should not be held guilty of a breach of discipline for taking upon himself to turn out the chaplain, considering that clerical appointments and dismissals in the army should be the common act of Government and the Propst. Turning farther south, we find half-a-dozen Catholic clubs dissolved in Upper Silesia by the police. In the same unrelenting spirit is an ordinance expelling a French and Polish journalist who have been writing for Ultramontane papers from Posen and Berlin. Again, the measure which sent foreign priests away from Upper Silesia has been extended to the other Polish and semi-Polish districts of the country. Last, not least, Government are engaged in preparing a decree intended to make the priests in Alsace and Lorraine more independent of their ecclesiastical superiors than is the usual lot of their order. A lawful opening for such an innovation has been given by Cardinal Antonelli, denouncing the French Concordat for the annexed provinces; but it is a different question whether the step will profit the Government much, and win for it the favour of the clerical rank and file in the new territory. In German-speaking countries, priests nowadays rely less upon the force of their teaching than upon the power of the Church. To weaken the latter in the eyes of deacons and vicars is equivalent to undermining the former.

Speaking of Dr. Dollinger's concluding lecture at Munich University, the same writer says:—

Altogether abandoning his former cautious standpoint, he aimed his last remarks, not against the individual acts of the present Pope, but against the Papacy as an institution. "The Papacy," he freely asserted, "is based upon an audacious falsification of Biblical history. A forgery in its very outset, it has during the long years of its existence exercised a pernicious influence upon Church and State alike." If this is the way he deals with the Pope, you can easily imagine how he lashes the Jesuits. "Their very breath," he exclaimed, "is more deadly than pestilence. To Germany especially they have proved a worse enemy than the Turk and the Hun. They plunged this country into the 'Thirty Years' War,' which destroyed two-thirds of its inhabitants, and left it weak and divided against itself for a couple of centuries. They involved the Hapsburgs in the suicidal policy which could not but end in their exclusion from Germany. They cheated Spain of her world-wide dominion, sacrificed Poland, and so utterly degraded the Gallican Church that the political humiliation of France became a mere question of time." To these censures was added the certain conviction that, freeing themselves from Pope and Loyola, the German Catholics would some day join their Protestant compatriots, and establish an undivided national Church extending from the borders of Russia to the confines of France. It will be easily understood that these lectures of the venerable professor have created a sensation. Independently, however, of the *scandal* attaching to what may be called the conversion of the distinguished veteran, his admissions have an eminently practical importance. One of the difficulties with which Old Catholicism has hitherto had to cope was the reserved attitude of its originator. As long as Dollinger only stood up against the latest commands of the Pope, he alienated the friends of religious reform as much by his extreme moderation as he attracted them by the energy with which he exposed what he regarded as error. But now that he has taken up such a decided attitude and thrown the Pope overboard, one of the most palpable obstacles that stood in the way of Old Catholicism is removed and a chance afforded of ulterior progress. To derive as much advantage as possible from this fortunate turn, the Old Catholic congregations will hold another congress in the summer, which may be expected to use very different language about the Holy See from what we heard at Munich last year. This time the congress will probably assemble at Cologne. If the deputies make it the aim of their debates to satisfy the religious yearnings of the people without attempting to pin them down to notions which few in this country really believe, the congress may sow good seed, even though the harvest may be retarded by the fitful state of the atmosphere.

The Pope has issued a letter to the editors of the *Correspondance de Genève*, an organ of the Jesuits, distinguished for its animosity against the German Government, in which His Holiness warmly thanks the men who wield the pen so vigorously in his service, and gives them his apostolic blessing.

In Austria the last move of the Government in refusing any civil recognition to the status or acts of the Old Catholic clergy is provoking strong remonstrance. Herr Maassen, the learned professor of canon law at Vienna, has published a pamphlet, the leading points of which are as follows:—

The notion that the State in its dealings with a religious community has simply to consider who are its regular officers, and not what doctrine they teach, is false in principle, and leads to absurd consequences; while on the other hand even bishops assembled in Council may err in definitions of faith, as was indeed acknowledged by the Vatican Council when it declared the Pope to be the divinely constituted organ of infallibility. But the doctrine that a mere man possesses

the infallibility of the Almighty Creator is in glaring contradiction with the Catholic faith, which has therefore been essentially altered by the Vatican decree; and this, moreover, was expressly affirmed in the memorandum of the Austrian Minister of Worship of July 25, 1870, where it is said to involve a "fundamental revolution," and one which must affect all the relations hitherto existing between Church and State. And even if the strict consequences deducible from this declaration are not to be pressed against the innovators, the State is at least bound to observe its obligations towards those who adhere to the unaltered faith of the Church. From these premises Dr. Maassen draws five practical conclusions. In the first place, the State is bound to refuse all civil recognition to ecclesiastical censures pronounced against those who reject the Vatican dogmas; secondly, in parishes where the regular pastor is an infallibilist, it is bound to secure to the Old Catholic members of the congregation the joint use of the parish church; and, thirdly, to guarantee, under such conditions as it may choose to fix, the rights of Old Catholic pastors in dioceses presided over by an infallibilist bishop. And further, the State is bound to take care, in applying the laws on education, that no violence is done to the consciences either of Old Catholics or infallibilists. Finally, there is urgent need for such legislation as may definitively secure the equal rights of both classes of believers.

The Old Catholics of Vienna have also sent a memorial to the Lower House of the Reichsrath in which they specially dwell upon the legal invalidity of Old Catholic marriages. The petitioners state quite truly, that, according to the invariably received Catholic doctrine, marriage is a sacrament by virtue of the consent of the parties themselves, and independently of any religious ceremony, and they deny that the State has any right to meddle with this purely doctrinal question. It follows that to refuse civil validity to the marriages of Old Catholics and treat them as concubinage is an oppression of conscience as well as an injustice, a mere stretch of "might over right." The petitioners also insist on their equitable claim to the retention of Church property, as maintaining the ancient and unaltered faith of the Church. There was reported to be some disposition on the part of the Government to reconsider its attitude on this question, and the influential protests which it has elicited can hardly fail of producing some effect. For the present, however, the decree of Stremayer, the Minister of Worship, is confirmed.

The Lenten pastoral of the new Archbishop of Paris is not far removed from the blasphemous. Mgr. Hyppolyte traces throughout an elaborate parallel between "Pius IX. and Him whose Vicar he is." The former, we are told, like his Master, has nowhere to lay his head; his house has become a prison, and is continually threatened; his royal diadem is replaced by a crown of thorns, and he appears in his desolation such as was the Divine Saviour in His Passion; he is really in the eyes of the universe the *Ecc. Homo*, the Man of Sorrows; he is expiating in union with his Divine Master the crimes of the age, and renews in the sight of men and angels the sublime spectacle of the death of the God-Man. The faithful are exhorted "to bear this cross for the Pope like Simon of Cyrene, and wipe his face like the pious Veronica."

RELIGIOUS DENOMINATIONS IN AMERICA.—We hear from good authority that, according to recent returns, the evangelical section of Episcopalians has increased fifty per cent., while the high section and the various other denominations have only increased four per cent.—*Record*.

A GERMAN VIEW OF MR. FAWCETT'S BILL.—The *Cologne Gazette* says, in reference to Mr. Fawcett's Dublin University Bill, England would be struck with complete blindness if she did not endeavour to abolish in Ireland the confessional separations. To establish them, and thus to perpetuate intentionally among the youth of Ireland religious and national antipathies by isolating the respective creeds, would be a sort of treason to the country.

ECCLIASTICAL CASES.—No day at present has been fixed by the Judicial Committee to give judgment in the case of "Sheppard v. Bennett." Another application is about to be made to the Judicial Committee against Mr. Purchas. The petition lodged by Mr. George H. Brooks as Proctor for Mr. Hawkin and Mr. Denison against the revocation of their licences by the Bishop of Bath and Wells will shortly be appointed for hearing by the Archbishop of Canterbury.

NONCONFORMIST CONFERENCE IN SUFFOLK.—This afternoon a conference of delegates from the various Nonconformist churches in the county of Suffolk will be held at the Town Hall, Ipswich, at which the Rev. J. G. Rogers, of Clapham, will read a paper on "The Politics of Nonconformity," and Joseph Chamberlain, Esq., of Birmingham, will speak on "The Education Question." A tea-meeting in the Temperance Hall will follow, and a public meeting in the new Public Hall.

THE ENDOWED SCHOOLS COMMISSION.—When the Commissioners under the Endowed Schools Act were about to be appointed, it was suggested to Mr. Gladstone that it would be wise to select a Nonconformist as one of the commissioners. The advice was disregarded, and we know what has been the result, in the blunders into which the commissioners have fallen. When a vacancy in the commission lately occurred, the same advice was again tendered to the Premier, but in a much more emphatic shape; it being given by as many as forty Liberal members. They received a friendly reply, which seemed to concede the reasonableness of the request, and to hold out some hope that it would be complied with. But it is now announced that Mr. Roby, the secre-

tary to the commission, will take the place of Mr. Hobhouse, and so Mr. Gladstone has lost another opportunity of conciliating alienated supporters, and given the Endowed Schools Commissioners another chance of irritating, and of wronging, those of whose feelings they are, to a large extent, ignorant, and whose rights they have violated.—*Liberator*.

THE ABBÉ MICHAUD.—The new curé or rector of the Madeleine in Paris (successor of the Abbé Deguerry, who was murdered by the Communists) is M. le Rebours, a decided Ultramontane. His staff of curates (*vicaires*, as they are called) consists of no fewer than eleven clergymen. The Abbé Michaud was one of these. Since the appearance of his letter he has issued two publications—one of which is referred to this month by our Paris correspondent, "Guignol, or the Revolution in the Roman Church," intended to satirise the late "harlequinade" movement of the Gallicans, and "Death, rather than Dishonour," addressed to the "Old Catholics" of France. "I have nothing to rely upon," he told an Englishman, the other day, "but my own exertions; and if," he added, "I should find my position and means of livelihood alike untenable and impossible in my own country"—(and he shed what were evidently very bitter and genuine tears as he thought of the alternative)—"I must try and find a refuge in yours or some other." The Abbé Michaud is known personally to many of the leading clergy and laity of the Church of England. He has visited Oxford, and understands both English and German.—*True Catholic*.

BAPTISMAL FEES.—A few days ago Mr. W. G. Phillimore, a son of the Dean of Arches, had his son baptized at St. George's, Hanover-square. The Rev. Henry Howarth, B.D., the rector, demanded a fee of 2s., which Mr. Phillimore refused to pay. The case has been referred to Dr. A. J. Stephens, the ecclesiastical lawyer, and Mr. Arthur Charles, who agree in stating that the charge is utterly unlawful, even in the case of St. George's, where a local Act is said to justify it. According to the opinion of counsel the following facts seem to be established:—1, No fee can in any case be claimed for the registration of a baptism; 2, it is very doubtful whether in any case, even where there has been a custom to do so, a fee can be asked for the administration of baptism; 3, it is certain that no such fee can be recovered by law; 4, it is also certain that any clergyman refusing to baptize or to register the baptism on the ground of no fee having been paid can be proceeded against and punished under the 68th and 70th Canons of the Act of 52 George III., cap. 146. In many of the great London parishes—in St. Clement Danes, for example—no fees for baptism are taken. If the rector of St. Clement Danes insisted on fees, nine-tenths of his parishioners in the poor district of Clare-market would go unbaptized.

IRISH UNIVERSITY EDUCATION.—Mr. Fawcett's bill on this subject was (as we stated last week) carried by 94 to 21 votes. In the majority are the names of forty-nine Conservatives, including those of Mr. Disraeli, Sir Ward Hunt, Sir Stafford Northcote, and Colonel Wilson Patten. In the same lobby were four members of the Government, viz., Mr. Ayrton, Mr. Bruce, Mr. Glyn, and Mr. Hibbert. Mr. Gladstone paired in favour of the bill, and Captain Greville voted against it, but no other member of the administration either voted or paired. Amongst the Dissenters who supported the measure were Mr. W. Fowler, Mr. McLaren, Mr. Miall, Mr. C. Reed, and Mr. H. Richard. Mr. Morley paired in favour of the bill. The Liberals in the majority included Mr. Dixon, Mr. Horsman, Mr. Bowring, Lord E. Fitzmaurice, Mr. Fletcher, Mr. Kinnaird, Mr. Morrison, Mr. Plimsoll, Mr. G. Potter, and Mr. Whitwell. Mr. Gathorne Hardy and Mr. Mowbray, and Mr. Walpole and Mr. Beresford Hope, the members for the two English Universities, neither voted nor paired. The same may be said of Mr. S. Gordon, the representative of Glasgow and Aberdeen Universities, while Dr. Lyon Playfair (Edinburgh and St. Andrews) voted with the majority. Dr. Ball, the senior member for Dublin University, took no part in the division, while his colleague, Mr. Plunket, was a teller for the bill. Mr. Lowe (London University) neither voted nor paired. The minority, with the exception of Mr. Akroyd, consisted exclusively of Irish members, and all four tellers were representatives of constituencies in the sister island.

TOO MANY COOKS.—At a meeting held in Edinburgh on Friday night of members of the Free Church in favour of union with other bodies, the Rev. Dr. Guthrie spoke as follows with regard to the divisions of the Church in Scotland:—"I was in Shetland last autumn, and spent some weeks in the parish of Walls. In a scattered hamlet there are to be seen three churches standing side by side—a Methodist, an Independent, and an Established—and, over a hill, a Free Church. The minister of the Free Church, Mr. Jolly, passes over to the island of Forla, where there are only 200 people, and dispenses the sacrament to fourteen persons; the Established minister goes to the same island, and dispenses the sacrament to twelve; and the Independent minister attends to his own people there too. In Lerwick, where my friend Mr. Fraser is minister, I found in a population of 3,000 no less than eight churches and eight denominations. These are things that point the shafts of infidels, and when I observe them the sneer of Voltaire when he came to England rises to my mind, 'They are a most extraordinary people here. They have but one sauce and seventy religions.' What is the consequence of such a state of things? The result is

that ministers have inadequate stipends, congregations have a perpetual struggle, heavy debts are contracted, jealousies are fired, and what is worse than all, there are millions perishing for lack of knowledge. There are thousands in Edinburgh, Glasgow, and Liverpool for whom we can get neither men nor money, while the Gospel in such places as Lerwick is running like waste water. I ask what will be the result of these endless divisions? We see on every side a general growing inclination towards the Episcopal Church, and it would appear as if the Presbyterian Church is going to be supplanted in this country by a Church which, while it includes many excellent and Christian men, also contains within its bosom men who, eating its bread and signing its Articles, undermine its principles with a latitude of conscience I do not understand—on the one hand preaching plain rationalism, and on the other practising the grossest mummeries of Popery. It will be a black day for Scotland when the good old ship Presbyterianism goes down, and the last thing seen of her is the blue banner dipping below the waves."

Religious and Denominational News.

SUNDAY-SCHOOL CONFERENCES.

KIDDERMINSTER.

A conference of Nonconformist Sunday-school teachers has been held annually in the Midlands on Good Friday for some years past, and this year Kidderminster was fixed for the meeting. The proceedings comprised a morning conference, an afternoon conference, and an evening meeting. Mr. J. Naylor, of Kidderminster, presided at the former. Mr. T. J. Cox, of the London Sunday-school Union, read a paper "On Necessary Reforms in Sunday-school Management." He advocated a reform in the selection of teachers, and asked if there was not too much sectarian teaching among them. There was but one model for Christians in every age, but the sects had human patterns, and mould men after Luther, Calvin, Wesley, and smaller models still. They needed more exclusive devotion to the higher aspect of their work, and a proper estimate of the object of Sunday-school teaching. He urged teachers to give to their work their best service, avoiding shallowness and diffusiveness in what they attempted. When they remembered that Solomon, with all his wisdom, sought to find acceptable words, and that a greater than Solomon enticed his hearers by parable, illustration, and word-pictures to treasure up his sayings, it would ill become them, with their limited capacity, to omit any appliance which would help them in their work. The Rev. R. Vaughan Pryce, of Worcester, read a paper "On Conditions of Success in Christian Work, with especial reference to Sunday-schools." He urged the importance of teachers having a clear idea of what they aimed at, and of what they had a right to expect. Much of the fruitlessness of which they mourned resulted from the want of a sufficiently adapted agency for counteracting the mischievous influences to which the youth of their cities were exposed when schooling ceased and work begun. While the teacher had many things to teach it should be remembered that one thing was needful. Their object should be to make their scholars not theologians, but Christians, and the more they themselves imbibed of Christ's spirit the more would they be likely to succeed in their work. There was a short discussion after the papers. At the afternoon conference Alderman Manton took the chair, and a model lesson was given by Mr. T. J. Cox, of London, discussion following it. Mr. T. Lea, M.P., presided at the evening meeting, and a number of addresses were delivered.

DEWSBURY.

On the same day the annual conference of the Yorkshire Sunday-school Union was held in Trinity Chapel, Dewsbury. The Rev. H. Sturt, Dewsbury, gave out a hymn and engaged in prayer. Simon Crawshaw, jun., Esq., Dewsbury, presided, and gave a cordial welcome to the large numbers of delegates present from different parts of the county. The Rev. J. P. Crown then read a paper on "The Spiritual Work of Sunday-schools." The school ought to be a Christian society into which the young should be gathered, and the classes should be little congregations. In America the religious feature of the work had always been prominent, and one of the earliest codes of regulations made it "the special duty of teachers to impress on the minds of children the necessity of repentance towards God and faith in the Lord Jesus Christ." The success that had attended the agency of Sunday-schools must be regarded as an unequivocal token of Divine approbation. Mr. Chown said he was privileged to know one school in which there had been as many brought to God and led into Christian fellowship within the last twenty years, as, if they were gathered together, would make a church of 400 members who could include within themselves their own pastor, men earnestly engaged in preaching the Gospel. To an end like this he would have the mind of every minister, superintendent, and teacher directed. The work of the teacher ought not to be confined to the school, but should be witnessed in many other places. Another spot to which the teacher should turn was the home of his scholars. He (Mr. Chown) was disposed to regard this as of the highest importance. The teacher this way became acquainted with the surroundings of his little ones. He was frequently the

only spiritual teacher they had. They must remember that early impressions were the most lasting, and therefore ought to try to impress them. Mr. Chown concluded by referring to some facts in connection with his visit to America, from which it appeared that in many cases the number of scholars who had become professors of religion was very large. A discussion followed Mr. Chown's paper, after which a cordial vote of thanks to him was moved by the Rev. G. M. Murphy, of London, seconded by the Rev. N. H. Shaw, supported by Dr. Pankhurst, of Manchester, and carried with enthusiasm. After dinner the conference reassembled, Mr. W. Anderton, of Cleckheaton, presiding, and a paper was read by Mr. W. S. Watson, of the Sunday School Union, his topic being, "What system should be adopted in relation to the admission and promotion of our scholars?" One of the most important elements in Sunday-school success, he remarked, was system. In many schools, alas! it was in a very imperfect state, if not altogether absent. This was not surprising, seeing that the work, first of all, emanated from individual minds, and all efforts had been put forth tentatively. As success followed exertion, action became more universal, though still individual in its character, until at last there sprang up a large number of disconnected agencies: bands of pious teachers, each using the means suggested by the circumstances in which they were placed. It was obvious to thinking minds that if these could be brought into one army, there would, by co-operation, be a vast augmentation of power. The Sunday-school Union was formed for the purpose of securing this, and its history was a proof of the value of the advantage to be derived from a voluntary association for a definite object. The success of the past must be a stimulant for the future. With respect to the admission of scholars, he approved of a suggestion from the American Sunday-school Union that parents should be furnished with blank forms of application, stating that the child was not connected with any other Sunday-school, and that it should attend punctually, and that the rules should be adhered to, and that it should not be withdrawn without notice and application for a certificate of dismission. Such an engagement on the part of the parent would often prevent the sudden removal of a child through caprice or momentary excitement. The subject was difficult, he knew; would it not be well to have "introductory" classes, male and female, presided over by teachers of discretion, love, and zeal. These classes should be held in separate rooms, and the length of probation of the pupils would depend upon the circumstances of each case. With respect to taking children who might be described as runaways from other schools, then, he asked, should admission be refused? Certainly, and in all cases where it could be proved that the scholar had rambled away from a school connected with the union. Boys and girls frequently did this. He suggested that no wandering scholar should be accepted that had come from any school where they believed the Gospel to be taught. Coming to the second part of his subject—what system be adopted relative to the promotion of the scholars?—Mr. Watson advocated the promotion from infant to Scripture classes, which would be of especial use in conducting young people into the church and retaining them. He suggested that the management of these classes should be, as much as possible, in the hands of the young people themselves. The teachers should be carefully chosen—properly qualified persons were very scarce—and they ought to meet in separate class-rooms or vestries. A large class would be the best; it was as easy to teach as a small one, and would have the advantage in point of energy, heartiness, and spirit. An interesting debate followed, and at the close a cordial vote of thanks was accorded to Mr. Watson for his paper. At night, a meeting was held in the chapel, and presided over by Mr. T. Firth, of Heckmondwike. There was a good attendance.

The Rev. B. S. Ashton, B.A., has resigned the pastorate of the church assembling in Gloucester Chapel, Weymouth.

The Rev. Robert Tuck, B.A., of Lister Hills Independent Chapel, Bradford, has accepted a call to the pastorate of the Independent Church at Bromley, Kent.

BROUGHTY FERRY.—The two sections of the Congregational Church in this place, between whom there have unfortunately been some differences, have amicably and cordially arranged matters, and agreed harmoniously to unite together in worshipping in the chapel with the Rev. A. J. Redells, late of Sheffield, as pastor. The differences referred to had arisen before the Rev. R. C. Jessop came to Broughty Ferry. In the true spirit of Christian self-sacrifice he voluntarily resigned in order to promote union and prevent the formation of two Independent churches, for which there was no room in this place.—*Dundee Advertiser*.

HENFIELD, SUSSEX.—On Good Friday the Rev. Joseph Blackburn, formerly of Hackney College, was recognised as the pastor of the Congregational Church in this town. The Rev. Samuel McAll, principal of Hackney College, delivered the introductory discourse; the Rev. Henry Quick, of Brighton, asked the usual questions and offered the prayer; the Rev. J. Barton Dadd, of Witham, Essex, delivered the charge to the minister; and the Rev. J. B. Figgis, of Brighton, preached to the church and congregation. The Rev. George Hall, late minister of this place of worship, has recently

retired from his labour, after a pastorate of nearly half a century. During the day this venerable minister was affectionately remembered.

BLACKHEATH.—We regret to learn that the Rev. Joseph Beasley, who succeeded the late Rev. James Sherman as pastor of the Congregational church, Blackheath, is compelled, under medical advice, to seek a lengthened rest from his pastoral duties. A meeting of the church and congregation was recently held, N. Griffiths, Esq., in the chair, when it was arranged that leave of absence for six months should be given to Mr. Beasley, and a resolution expressing affectionate sympathy with him, and an earnest hope that he might be able at the end of that period to resume his duties, was unanimously passed.

TYLDESLEY.—A congregational tea-meeting was held in the High-street Chapel, Tyldesley, near Manchester, on Good Friday, to conclude a series of winter evening lectures and entertainments. The Rev. Joseph Cockram, the pastor, in reviewing the session, spoke of the profitable hours they had spent, and thought that was an appropriate day for them to look forward to their future work. They had done well in heroically building their beautiful and commodious chapel and schoolrooms, at a cost of 2,300*l.*, and having worshipped there eighteen months they must face their responsibilities. He exhorted them to increased energy and strong faith in God; that if their efforts were supplemented by other Christian friends they would eventually extinguish the debt of 1,200*l.* which now rested on them, and towards which 300*l.* had been promised.

BRIGHTSIDE.—The foundation-stone of a new Congregational chapel was laid at Brightside, near Sheffield, on the 19th ult., by Alfred Allott, Esq., the generous donor of the site. The Rev. Dr. Falding, of Rotherham College, gave the address at the stone laying Congregational principles. A tea-meeting, at which about 200 persons were present, was held in the evening in the old chapel, and a public meeting, presided over by the Mayor of Rotherham, was afterwards held. Addresses were delivered by the Rev. Thomas Warren, the pastor of the church, Professor Tyte, of Rotherham College, and other gentlemen. The new chapel is of "classic" architecture, and is to accommodate 700 people. Its probable cost will be over 2,000*l.*, of which some 1,200*l.* have been secured; and at the evening meeting Alfred Allott, Esq., generously promised the last 200*l.* that the chapel would cost in order that it might be opened without debt.

APPRENTICESHIP SOCIETY.—The half-yearly election of the Society for Assisting to Apprentices the Children of Dissenting Ministers was held at 18, South-street, Finsbury, on Tuesday, March 28th. The chair was taken by John Frost, Esq. Prayer was offered by the Rev. D. Blow. The poll was opened at eleven, and closed at twelve o'clock, when the eight candidates at the head of the list, whose names were given in our last number, were declared duly elected to the benefit of the institution. The death of Blyth Foster, Esq., of Biggleswade, one of the society's first trustees and earliest supporters, was announced, and a suitable resolution thereon was adopted. Letters were read by the Rev. I. Vale Mummery, honorary secretary, which showed the important services rendered by the society to the children of our ministers at an important period of their lives. The business of the day was concluded by a vote of thanks to the chairman and to the gentlemen who had kindly assisted in conducting the election.

HOLLINGWORTH, CHESHIRE.—NEW CONGREGATIONAL CHAPEL.—The corner-stone of a new Congregational chapel and Sunday-school was laid at Hollingworth on Good Friday by Mrs. J. S. McMaster, Manchester. The Rev. T. Hughes, the pastor, presented a silver trowel, &c., to Mrs. McMaster, in the name of the congregation. On the platform were the Revs. J. A. Macfadyen, M.A., of Manchester; J. Hutchison, Ashton-under-Lyne; A. Stroyan, Hyde; J. Hodgson, Oldham; J. Williamson, Staleybridge; G. Clarke, Brookfield, and others. After tea a public meeting was held, presided over by J. S. McMaster, Esq., and addresses were delivered by several ministers and friends. Though the weather was exceedingly unfavourable, yet there were some hundreds witnessing the ceremony, and the meetings were crowded. The chapel will be in the Gothic style of architecture, and will accommodate about 500 people. The school will be under the chapel, and of the same size, the floor on a level with the ground, and 14 feet high. There will be six class-rooms, and a room underneath for storage purposes. The school will accommodate about 600 children. The cost of the whole building will be about 3,000*l.*, and it is highly probable that it will be opened free of debt. This is chiefly owing to the unwearied exertions of Mr. McMaster, who has contributed and collected amongst his friends nearly one half of the above sum. The architect is Mr. Pinchbeck, of Manchester, and the contractors are Messrs. Higham and Brothers, of the same city.

OPEN-AIR SERVICE AT THE ROYAL EXCHANGE.—On Easter Sunday, the members of the London City Mission commenced for the season their open-air religious services under the western portico of the Royal Exchange, where a wooden chair was placed so as to form the modest pulpit, and about a dozen forms constituted the only sitting accommodation provided for the congregation. There was a considerable assembly, composed of persons of various classes in life. Altogether it seemed as if the idea with which the City Mission had established these services was fully borne out by

practical experience, and that they had the effect of arresting many a careless wayfarer, who would not have gone out of his or her way to attend at a regular place of worship. The speakers were Messrs. Walker, father and son, of the London City Mission; Mr. Vigson, of the Whitecross-street Mission; the Rev. W. Tyler, pastor of the Mile-end New-town Independent Chapel; the Rev. Edward White, a Wesleyan Minister in Toronto, Canada; Mr. Sadler, and one or two others. Mr. Orsman's singing class, numbering about sixty voices, was in attendance, and gave great effect to the singing of the hymns. The order of proceeding was the simplest possible. A number of speakers each in turn delivered a short extemporaneous address, having first given out a hymn, which was joined in by the whole congregation. The central topic with all the speakers was, of course, the great event which Easter Sunday was intended to celebrate, and the duty which was incumbent upon every one to render themselves worthy to become participants in its saving results. The addresses, says the *Daily News* reporter, were marked by a genuine Christian spirit, were simple and easily understood, and were of a length just sufficient to sustain the attention without wearying or exhausting it. We did not notice a single yawn in the open-air temple. There was neither nodding nor dozing in any of its recesses, nor did a single person present interrupt the speaker by word, cough, or gesture. The impression made by the whole service was most favourable, and such as to produce the conviction that similar services held in suitable places would be attended with highly beneficial results.

SALFORD.—HOPE CHAPEL CONGREGATIONAL SCHOOLS.—In celebration of absolute freedom from debt upon an undertaking which has cost upwards of 7,000*l.*, the committee of the Hope Chapel New Schools on Tuesday evening provided a tea-party, which was most numerously attended by the congregation and the teachers and friends of the school, there being some 600 persons present. The Rev. R. W. Selbie, B.A., pastor of the church, presided. He said that the debt had arisen from the cost of the schools exceeding the estimate. It had been cleared off without recourse to questionable means, such as a bazaar. They had built their schools, of which they might well be proud, and were making the best possible use of them. (Hear, hear.) So far as Sunday-schools in that neighbourhood were concerned, he believed there had of late been a decline in the attendance, and it behoved them to consider how that decline had come about. Possibly there was a variety of contributing causes, but the wave of prosperity would come over them if they would all work earnestly and harmoniously, prayerfully seeking the Divine blessing. (Hear, hear.) Brief reference might also be made to the day-schools. They had confidently expected, upon removing to that new building, that the number of names upon the roll would be very greatly increased, nor were they altogether disappointed, since the number had slightly increased. (Hear, hear.) Mr. Samuel Gill moved a congratulatory resolution on the extinction of the debt, which was only affected by long-continued and persevering effort. The resolution was seconded by Mr. G. S. Wood, and carried. A vote of thanks to the committee and friends who had helped the undertaking was moved by Mr. T. Deakin, seconded by Mr. T. Stephens, and carried with acclamation. Mr. J. Wilkinson then came forward to present Mr. George Wood with a magnificent silver épergne, or candelabrum, with three branches for fruit and flowers, very richly chased, with silver plateau to match, the inscription upon which ran as follows:—

Presented to George Wood, Esq., by the teachers, scholars, and friends of Hope Chapel, Salford, as a token of their affectionate esteem and in grateful acknowledgment of his continuous and disinterested labours, his wise counsels, and unvarying courtesy, during a period of thirty-three years, and with special reference to his untiring work and Christian beneficence in connection with the erection of the new schools.—Salford, 26th March, 1872.

Mr. Wood (who has borne one-half the expense of the schools, and been largely instrumental in getting the remainder of the money) was received with great enthusiasm. He said he most thankfully received that token of their regard, but did not accept it as a farewell tribute, since he did not like his name to be dissociated from Sunday-school labour, and especially from Hope Chapel. He believed there was some little work still left for him, and as long as he lived in their sympathy and kindness and affection he would continue to labour, provided God gave him strength. (Applause.) In the course of his speech he stated that from 1839 to 1871 they had raised for building, including schools, 16,959*l.*; chapel expenses, 16,082*l.*; Sunday-school expenses, 3,464*l.*; day-school, 7,803*l.*; and collections, 12,385*l.* This was a very large sum of money, and he thought it had all been very well expended. (Hear, hear.) Mr. J. Gibb, Mr. A. Haworth, the Rev. F. Carter, Mr. H. Lee, J.P., and Mr. Griffiths, afterwards addressed the meeting, and a vote of thanks to the chairman concluded the proceedings.

FRENCH ENGLISH.—M. Taine, the eminent French *littérateur*, when in England, was once found by a friend sitting in a dining-room at Oxford before a dish of roast beef and vast quantities of buttered toast. It appears that the eminent writer had several times demanded "pottartos" (potatoes), which from M. Taine's pronunciation, the waiter had construed into "buttered toast."

Correspondence.

THE LIBERATION SOCIETY'S INCOME.

To the Editor of the Nonconformist.

SIR,—I beg to thank the Rev. W. Griffith for his suggestion that those who gave increased subscriptions to the Liberation Society in connection with the society's special fund, should help it to carry on its warfare by continuing their increased subscriptions.

May I, at the same time, avail myself of the opportunity of calling the attention of your readers to the need for aiding the society in another way, viz., by obtaining a good number of new subscribers? The five years to which Mr. Griffith refers expired more than a year ago, and the society has since had to rely on a balance in hand and on strict economy in its expenditure. The first is exhausted, and the second becomes an evil rather than a good, when it involves the narrowing of operations which should be extended instead of being contracted.

I do not suppose that any of those under whose eye this letter will come require to be told that this battle between establishment and disestablishment is waxing hotter every day; that those who oppose the policy of the Liberation Society are far more active and better organised than in days of yore; and that there is room and a need for three times as much work as could be done when the special fund was created.

Until another fund of the like kind is started, something may be expected from the continuance of the subscriptions at the enlarged rate, and something from donations also. But the best source of an added income is a multiplication of subscriptions, whether of large or of small amount.

Will some of your readers see what can be done in that direction before the account for the current year closes at the end of this month? I venture to press the request the more earnestly, not only because it is long since such an appeal was made in your columns, but because two of the society's agents being unfortunately laid aside by illness, less can be effected from headquarters than might otherwise be the case.

We shall, of course, be glad to supply to those who may be willing to respond to this appeal, printed statements relating to the society's aims and operations, and such other appliances as may be needful.

I am, yours faithfully,

J. CARVELL WILLIAMS.

7, Serjeants' Inn, Fleet-street, E.C., April 2, 1872.

THE BURIALS BILL—A PRACTICAL HINT.

To the Editor of the Nonconformist.

SIR,—Will you allow me to supplement with a practical hint the letter of Mr. Carvell Williams, urging the presentation of petitions in support of the Burial Laws Amendment Bill?

There are, throughout the country, scores of families which have had painful personal experience of the effects of the existing clerical monopoly in the refusal—sometimes legal and at others illegal—of the Established clergy to conduct a funeral service at the interment of their deceased relatives.

In all such cases let some member of the family set forth the facts in a petition to the House of Commons—such petition should express satisfaction at the introduction of a measure the passing of which will put an end to such unseemly and distressing incidents.

Such a petition would, no doubt, be printed in the appendix to the report presented to the House by the Petition Committee, and they might also be advantageously sent to the local newspaper for publication. And if the persons immediately concerned feel a difficulty in putting the facts into a proper shape, the help of some friend might be sought; or it might be obtained from one of the Liberation Society's officials.

PRACTICAL.

April 1, 1872.

THE SUPPORT OF RELIGIOUS INSTITUTIONS IN THE UNITED STATES.

To the Editor of the Nonconformist.

DEAR SIR,—At the present moment, when many really good men in England are trembling for the ark of God, and fearing that if disestablishment and disendowment should take place, true religion will grievously suffer, I have thought it might be of service to furnish your readers with some reliable statistics in regard to the state of religion in a land in which there are no religious establishments whatever, and where all Christian institutions of every kind have to depend for their support and development upon the spontaneous liberality of Christian people themselves. If religion flourishes here quite independent of State-aid—as the subjoined figures conclusively prove—then why not also in the mother country, if Christianity were left to its own inherent power?

In what I now send I have been at great pains to secure accurate statistics, and I think you and your readers may rely upon their substantial correctness. As far as practicable I have grouped kindred denominations together. Whenever any of the reported numbers (as of Sunday-school teachers for example) are incomplete, I have given the aggregate as nearly as could be ascertained, preferring the word "about." But in all such cases I think it will be found that I have understated,

rather than overstated, the aggregate. The smaller sects have generally been omitted from want of certain information. These, if added, would probably increase each aggregate by about one per cent.

I refer to the different religious bodies in the order of their numerical preponderance:—

I.—Methodist Churches:—

(1.) <i>Methodist Episcopal Church.</i>			
Ministers . . .	21,334	Members	1,367,134
S. S. teach. . .	189,413	Scholars	1,221,393
(2.) <i>Other Methodist Churches.</i>			
Ministers . . .	18,555	Members	1,346,677
S. S. teach. abt.	180,000	Scholars	1,200,000

II.—Baptist Churches:—

(1.) <i>Regular Baptist Church.</i>			
Ministers . . .	10,818	Members	1,410,493
S. S. teachers	56,515	S. S. schol.	473,664
(2.) <i>Other Baptist Churches.</i>			
Ministers, abt.	2,200	Members, abt.	590,000
S. S. teach, abt.	14,000	S. S. schol.	603,403

III.—Presbyterian Churches.

Ministers . . .	7,454	Members .	711,046
S. S. teachers	75,353	S. S. schol.	603,403

IV.—Lutheran Churches.

Ministers . . .	2,157	Members .	450,410
S. S. teach, abt.	17,000	S. S. schol.	135,954

V.—Congregational Churches.

Ministers . . .	3,194	Members .	306,518
S. S. teach, abt.	45,000	S. S. schol.	361,465

VI.—Reformed Churches (Dutch and German).

Ministers . . .	1,036	Members .	281,393
S. S. teach, abt.	12,500	S. S. schol.	101,135

VII.—Episcopal Churches.

Ministers . . .	2,951	Members .	224,995
S. S. teachers	24,496	S. S. schol.	229,090

TOTAL.

Ministers of religion of various denominations . . .	71,429
Church-members . . .	4,803,618
Sunday-school teachers . . .	651,277
„ scholars . . .	4,808,618

It would thus appear that about one-eighth part of the entire population of the United States are communicants in some orthodox Christian Church; and of these nearly one-seventh of the whole are engaged in the work of Sunday-school teaching. Are there any State-established and State-supported Churches that can show such results?

In reference to Church finance, I have had more difficulty in obtaining information that could be relied upon, than in regard to any other point. I must therefore content myself with presenting a somewhat incomplete statement.

The resources of the re-united and combined Presbyterian Church for all purposes for 1871, including pastoral support, and exclusive of the so-called Five Million Fund, averaged about 20 dols. per member. (Say nearly 4*l*.) The following is, it will be obvious, fragmentary:—

Presbyterian Church . . .	Dols.
The Reformed Church averaged . . .	24
The Reformed (Dutch) . . .	17.75
The Presbyterian Church (South) . . .	11.25
The United Presbyterian Church . . .	11.14
The United Brethren . . .	5.33

Taking the average of these six religious bodies, we have about 15 dols. per member (nearly 3*l*). If this were a fair average of all denominations, we should have an aggregate of about 70,000,000 dols. per annum as the contributions of Christian willingness for the support and spread of the Gospel and its institutions in the United States. I do not think that this general aggregate can fall below 50,000,000 dols. (say 10,000,000*l*.) per annum. Now if religious zeal and self-sacrifice can draw forth such immense sums from professors of Christianity here annually, will it not exhibit a similar power with you, when all hindrances are removed?

I will ask the attention of your readers to but one other aspect of Church finance, as seen here. The Methodist Episcopal Church report 13,373 church edifices belonging to that denomination; valued at 52,614,591 dols.; also 4,179 parsonages, valued at 7,208,513 dol. Here we have nearly 60,000,000 dols. of Church property (about 12,000,000*l*.), owned by a single branch of the Universal Church in this country, all of which has been contributed by the free will of its members.

Surely these facts ought to help to allay the fears of timid Christians in England. The cause of God is safe in the hands of those who support it, without any assistance from the State, or any endowments from national funds.

Yours truly,

G. W.

Baltimore, March 8, 1872.

THE MULTIPLICATION OF SMALL CHURCHES.

To the Editor of the Nonconformist.

SIR,—Though the recent Conference at Cannon-street Hotel was, in one sense, a failure, the question continues to excite a good deal of interest. Whether or not there will be any practical results from this exchange of views, the Committee of the Congregational Union deserve every credit for this attempt to mitigate what is hardly less than a religious scandal and a caricature of Congregationalism.

The evil is so glaring that one cannot but hope public opinion will in due time do something to rectify it. The Rev. Baldwin Brown says this is the sole resource we have. And truly this may be so. But I think it will be found that the greatest obstacles to combination, if not to union, among Nonconformist churches are not so much disparity of views, narrow

prejudices, or even denominational exclusiveness, as money and property questions. When matters have advanced so far that chapels are built—albeit means cannot be found to pay for them, and have to be put in trust, and ministers appointed—even if they cannot be supported, there is small chance that sectarian differences will be healed. It is a melancholy spectacle when an enterprise commenced with a pure desire to extend the Gospel at length takes the shape of a number of vested interests, amid which the laudable object at first proposed is almost lost, and religious ends are subordinated to denominational rivalry or aggrandisement.

There are hundreds of places of worship in existence which ought never to have been erected, and scores of ministers appointed who ought never to have been inducted into the pastoral office. In the first case the evil is aggravated by the presence of a dominant State-Church, which usually if indirectly controls most of the village property. When landowners, most of whom are Episcopalians, as a rule refuse sites and prohibit the use of their cottages for religious meetings, it is only natural that Dissenters in the rural parishes should regard it as a paramount object to secure places of worship of their own, where they can enjoy public worship without hindrance. The building of a chapel almost necessitates the choice of a minister, and both raise the question of church government. Those who may have hitherto acted together simply as Christians have now to form an organisation. The age is not yet advanced enough to link denominational distinctions,—so the Methodist, Independent, or Baptist “cause” takes definite shape, and that “interest” becomes too often of more consequence than the spread of the Gospel. Then comes a rigid test of membership, which excludes all who will not pronounce the Shibboleth; and thus the process of disintegration goes on. The strength which, combined, would have made successful head against the legal incumbent of the parish, who is perhaps a Ritualist, is dissipated among a number of feeble sects, each of which languishes in hopeless difficulties in face of a Church that enjoys all the advantages which accrue from a legal status and inalienable resources.

The remedies for this deplorable state of things, which is really one of the principal sources of strength to the Establishment in rural parishes, are obvious enough, if not very practicable. They include more union among those who substantially hold the same religious views; hesitation in building places of worship, except where there is manifest need; refusal to appoint settled ministers without adequate means of support; and liberal terms of communion. Where such considerations have as yet little weight, much good might arise from the grouping of weak churches of the same views. Happily, the number of union churches, which combine Independents and Baptists in one organisation, is yearly increasing, and, though some break down, others work well. But to the grouping system there is less practical objection; and, in its attempts to carry out this plan, the Home Missionary Society deserves every encouragement. It is a great thing for so influential a religious agency to give every possible support to a policy so wise and beneficial. This is at least common ground. Thus the *Freeman*, which somewhat doubts the practicability or advisability of the union of small churches belonging to different congregational denominations, recognises the feasibility of the grouping system:—

Where several congregations belonging to the same denomination exist in the same neighbourhood, each too small to support a minister, it is often found beneficial for all to combine to secure the services of a pastor who preaches in each chapel alternately, and devotes one or more days a week to visiting and holding meetings in each place. We have known this system successfully worked for many years, and believe that it might with advantage be more generally adopted.

To carry out this principle generally would in itself be a great gain, for it would tend to restrict the growth of small and weak churches, with their burdensome liabilities and needy pastors.

Dr. Angus, however, goes somewhat further than this. That venerable and unprejudiced member of the Baptist body would fain see one Evangelical church in small places:—

Give us, he says, a few chapels, or let the churches rent them, where the church may select a Pædobaptist, or Baptist, or Presbyterian, as pastor, and let the “common salvation” be preached, and a church formed and kept up composed of spiritual people. Let pastor and people be free to teach all they hold true—no enforced silence—but the truth is love; and I see no reason why a grand, or (better) a useful plan should not be devised that should remove one of our “scandals” and weaknesses.

Care, and thought, and candour, and respect for differences, and love of common truths—all these are, of course, essential; but the trust-deed difficulty and the things it involves block the way.

There is not only the trust-deed difficulty, but the troubles that would arise in the selection of a minister. Many Baptists have no objection to union churches, provided the pastor is of their own persuasion; but how many Baptists would rest content to be members of a church presided over by a Pædobaptist minister? The state of things at Huntingdon, where seven different village churches are united under one pastor—the trust-deed allowing the free choice of any minister apart from sectional views—is an example which, while it encourages hopes of future improvement, stands almost alone. Still, what the late Mr. Potto Brown was enabled to effect in Huntingdonshire, might be accomplished

in other parts of the country under equally favourable auspices.

The whole question, even from the State-Church point of view, is well worthy of discussion. Weak, isolated, and competing churches in our villages are, as I have said, a gain to the Establishment; and we find the *John Bull* scornfully pointing to what is spoken of as this wretched outcome of Voluntaryism—which, after all, admits of a remedy. Though the late conference, by plunging too eagerly into the points of difference between Baptists and Independents, came to a dead lock, it was wisely resolved to appoint a committee of the representatives of the various Evangelical Nonconformist bodies to further consider the subject, and report to a future meeting. The collection and publication of any evidence showing how far union churches and the grouping system have been carried out would be of great advantage, and the committee would be helped to some practical conclusions by what Mr. Brown spoke of as the creation of a healthy Christian opinion on the subject.

I will conclude with a brief extract from the judicious paper with which the Rev. A. Hannay opened the recent conference. “The Episcopal Church,” he remarked, “will probably have ere long to organise itself on a new basis. That will be a searching hour for it, but not less, probably still more, a searching hour for the Nonconformist churches.” And Mr. Hannay urged whether it was not possible, without adopting ill-digested plans of united action, “in a natural way, and in a way consistent with the economy of the freest churches, gradually to change the mutually exhausting competition of the Nonconformist communities into a mutually helpful and sustaining co-operation.”

Yours faithfully,

UNSECTARIAN.

MR. GLADSTONE AND CONCURRENT ENDOWMENT.

To the Editor of the Nonconformist.

SIR,—To your admirable critique (in last Wednesday’s paper) on Mr. Gladstone and his speech on the Dublin University Tests Bill, will you allow me to add a paragraph from the same speech, to which you do not refer, and which is only noticed slightly in your Parliamentary summary? As a distinct avowal of the Premier’s sympathy with the principle of concurrent endowment, it is of the gravest importance to Nonconformists, and will do much towards explaining what has been hitherto to many almost inexplicable in the course taken by Mr. Gladstone in reference to national education. I quote from the *Times* of March 21:—

My hon. friend (Mr. Fawcett) adverted to the amendment, treating it as one involving concurrent endowment. Now, I do not think this criticism justified by the amendment as it stands. The amendment says that no measure of University education in Ireland can be satisfactory, just, or permanent which does not afford to all Her Majesty’s subjects in that country the right of attaining University degrees without the violation of their conscientious opinions. Whether it is the intention of my hon. friend (Mr. Synan) so to explain his amendment as to make it bear upon concurrent endowment, I really do not know, . . . but I should not be prevented from supporting that amendment, if it were otherwise desirable that it should receive our support, by finding that it pledged the House to concurrent endowment.

It is impossible, I think, to misunderstand these words, and equally impossible to avoid the conclusion, that to support Mr. Gladstone is to support a Minister who, at any moment when political exigencies seem to require it, may bring the whole power of his Government to enforce our acceptance of the State-Church principle, pushed to its farthest and most mischievous extent.

Yours truly,

FREDERIC E. ANTHONY.

Plymouth, March 29, 1872.

To the Editor of the Nonconformist.

SIR,—There is a point of view at which the absurdity of Mr. Gladstone’s latest position as regards the Ultramontanes is painfully conspicuous. Will you permit me to state it? Because Roman Catholics hold with the utmost tenacity that there cannot be any proper education unless it is inwoven with the dogmas of Popery and superintended by the priests, therefore, maintains Mr. Gladstone, religious equality demands that there should be a Roman Catholic University endowed by the State! Now, it manifestly follows from this that it only requires that a respectable party be formed sufficiently obstinate and sufficiently bigoted as regards something which, in their estimation, ought or ought not to form an integral part of teaching, in order to render the founding of a new University absolutely indispensable. But what class of men is there which earnestly holds any view, religious or irreligious, which does not consider it supremely important that this view should be taught? Apart from personal preferences, which seem difficult to shake off, it does not seem clear how a claim from a board of dogmatic Comtists, with sufficient local adhesion, that a University should be founded in which the dogma that there is no God should be laid down and expounded as the primary article of belief, could honestly be resisted.

The fundamental mistake lies in this. Instead of taking his stand at the centre of a circle of conflicting and angry sects and legislating on the principle which he knows in his heart to be the only just one, viz., “To separate entirely between the action of the State and

all subjects on which, unhappily, religious differences prevail," he prefers to go round the circumference of the circle and accept a new theory of right and of justice at every point on the compass.

How can we account for so great an aberration in connection with a splendid intellect? Manifestly thus. The irresistible course of events has rendered a sharp decision between the principle of concurrent endowment and non-endowment imperative.

Mr. Gladstone plainly sees that the acceptance of the latter alternative involves the condemnation of our State-Church system. Only by an alliance between those whose consciences permit them to advance sectarian ends with public money can the safety of the Church Establishment be even temporarily secured. So Mr. Gladstone has taken the false, the fatal step of proclaiming concurrent endowment as the true key to religious equality. He has put his hand to the plough, but is bent on turning back.

We Nonconformists have clung to Mr. Gladstone. We have retarded our steps in order still to have his company. This is no longer possible. We must shake hands and part. Gladstone is great, but Justice is greater. This latest banner which Mr. Gladstone has unfurled is one under which we can never serve. It is one which must soon drop never to rise again.

Not only time, but the electric swiftness of movement and the rapid growth of opinion, are on our side, and not only reader victory certain, but assure us it will be speedy.

I am, yours sincerely,

A LONDON GRADUATE.

ACT OF UNIFORMITY AMENDMENT BILL.

To the Editor of the Nonconformist.

DEAR SIR,—Some time ago you were kind enough to give me space to call attention to the claim of Convocation to co-equal authority with Parliament in legislation on ecclesiastical matters, and need arises for me, with your leave, to do so again. This claim was set up by a recital in the preamble of the first Table of Lessons Bill that the consent of Convocation had been given to the proposed alteration in the lessons. The Ministry opposed Lord Shaftesbury's motion to omit this objectionable and unprecedented recital, and on a division it was retained. When the bill reached the Commons Mr. Bouverie gave notice of motion to omit this recital, but as the bill dropped for that session, the motion was not made. Alarm had been excited, and on the second bill, now the law, coming on in the House of Lords Earl Granville with his usual skill and tact gave up the recital without a division. In the Commons some High-Church member moved its reinsertion, but the motion was opposed by Mr. Gladstone and lost. Mr. Gladstone, however, owned that personally he saw no objection to the recital.

The bill mentioned at the head of this letter again raises the question, and in a more objectionable form. Its object is to give the force of the law to the recommendations in the fourth report of the Rubric or Ritual Commission as to the shortening the forms of prayer prescribed by the Act of Uniformity. After reciting or rather referring to the commissioners' report, there follows this recital:—

And whereas Her Majesty was pleased to authorise the Conventions of Canterbury and York to consider the said fourth report of the said commissioners, and to report to Her Majesty thereon, and the said Conventions have accordingly made reports to Her Majesty.

This recital, however true in point of fact, is in point of precedent and usage useless, and therefore objectionable; but then comes a recital raising the claim of Convocation to authority in such matters—in the broadest and most objectionable form—viz., "And whereas it is expedient, with a view to carry into effect the reports of the said Conventions, to make such provisions as are hereinafter contained," and then follow the enactments.

The *Guardian* (March 20 last) remarks on this "the preamble of the bill duly recites that the 'Conventions' had been authorised to consider the subject, and having made reports to Her Majesty it is expedient," &c. On the contrary, it seems to me this recital is an *ad hoc* assumption or attempt at assumption of power on the part of the Conventions. The archbishops and bishops whose bill this is—let us be just to the Government, it is not their bill—are trying to procure from Parliament an indirect admission that the consent of Convocation is necessary to legislation by Parliament on Church questions.

It will be observed that this recital objected to does not state what these reports of Convocation are, but only that they have been made; and, passing over altogether the report of the commissioners, says it is expedient to legislate "with a view to carry into effect the reports of the said Conventions." The spirit in which this bill is framed is that it is for the Crown and Convocation together to consult and determine on the subject matter of the bill, and for Parliament to consent to what the Crown and Convocation shall agree on between them. And this is contrary to all usage and precedent. In the *Liberation Society's* tract "Disestablishment: is it Unconstitutional?" it is pointed out (p. 7) that in all the Acts of Parliament since the Reformation for confirming forms of prayer and other ecclesiastical constitutions, the preambles show that the clergy in Convocation were only considered as the proper assembly to prepare and propound them, but not to enact or give them their force; and the writer there gives at length

the historical proofs of his statement. One of these is so important that I must ask leave to transcribe it here.

The preamble to the Act (1st Elizabeth) for the uniformity of Common Prayer and Administration of the Sacraments, runs thus:—

When at the death of our late Sovereign Lord King Edward the Sixth, there remained no uniform order of common service and prayer, and of the administration of sacraments, rites, and ceremonies in the Church of England, which was set forth in one book, intitled "The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England," authorised by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King Edward the Sixth, intitled "An Act for the Uniformity of Common Prayer and Administration of the Sacraments," the which was repealed and taken away by Act of Parliament, in the first year of the reign of our late Sovereign and Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion.

And the Act then proceeds by "the authority of this present Parliament" to re-establish the Protestant Church.

This recital is historical and authoritative testimony to the truth of what Mr. Disraeli says in "Lothair," "Parliament made the Church of England." The recognition of the claim of Convocation set up in the preamble to the archbishops' bill would be contrary to all precedent and is derogation of the authority of Parliament. The proclivities or declivities of Mr. Gladstone and his Ministry generally towards Church assumptions and interests render it necessary that their proceedings in this matter be watched. Our interest as Nonconformists in the question is to see that the legislation necessary to carry out the disestablishment and disendowment of the Episcopal body in England and Wales is not hampered by any incautious recognition by Parliament of the necessity of the consent of Convocation to any legislation affecting the Church established by law.

Hoping, therefore, that Mr. Bouverie or some Nonconformist member of Parliament will, if it be not done in the Lords, move the omission of this altogether unprecedented and objectionable recital,

I remain, yours faithfully,

E. C. W.

Madron, Penzance, April 1, 1872.

RELIGIOUS INSTRUCTION IN NATIONAL SCHOOLS.

To the Editor of the Nonconformist.

SIR,—You recently published extracts from the reports of several inspectors of schools, bearing witness to the comparative worthlessness of the religious instruction that is at present given in the National Schools. Will you allow me to quote the testimony of two eminent Church dignitaries—whom all right-hearted men delight to honour—to the same effect; I refer to the Bishop of Manchester and Canon Gregory. They are both strongly in favour of religious instruction being given in our common schools, their testimony may therefore be received with all the more confidence. In Dr. Barry's essay on "The Church and Education," contributed to the volume entitled, "The Church and the Age," there is the following quotation from Dr. Fraser's report on the common school system of America:—

I do not think that it can be maintained that the religious teaching in our schools has produced religious intelligence or religious stability among our people. The sentence preceding this is well worth quoting; it is as follows:—

I confess to the conviction growing more and more in my own mind, strengthened too by what I have seen in America, that what we need more of in England is intelligent education—a real quickening of the minds of the people. And I say this quite as much in the interest of religion as in the prospect of political changes. The difficulty I find, as a country clergyman, in teaching and preaching to a mixed adult congregation, lies in the slow and heavy intellectual movement of the mass of my hearers; their scanty vocabulary; their inability to appreciate an argument or follow a train of thought; their want of general and broad mental culture.

Now, good secular schools will, at any rate, remove what the good bishop has felt to be his chief difficulty in giving religious instruction. It is to be feared that in many of our elementary schools neither the secular nor the religious instruction is worth very much.

In a volume of sermons published a short time ago by Canon Gregory, on "The Poorer Classes in London," he speaks of the lamentable religious ignorance of the people, notwithstanding a large proportion of them have passed through Church of England schools in which religious instruction is given; and in page 100 he says as follows:—

But it may be asked, If such is the case, how is it that the children of the poor of the land are in the state described? Has not their education been a religious one? Have they not been taught much more than you speak of? I fear that my experience of the education of the poor would lead me to say that comparatively few have an intelligent knowledge of the Creed. Many of them can repeat it, but their very manner of doing this—running one word into another, prefixing the last letter or syllable of the word which precedes to that which follows—is of itself sufficient evidence how little they really understand what they are saying.

Now, if comparatively few children, when they leave school, have an intelligent knowledge of the Apostles'

Creed, the religious instruction they receive is simply a pretence and make-believe.

I am, yours respectfully,

M. MILLER.

Huddersfield, March 30, 1872.

PROTESTANT CHURCHES IN SPAIN.

To the Editor of the Nonconformist.

SIR,—Several newspapers have published a statement that the last Protestant church in Spain has been closed. Will you allow me to give your readers an extract from a letter received by the Evangelical Continental Society from Pastor Carrasco, dated Madrid, 25th inst.?

I am happy to inform you that all the works in which you take an interest are prospering. The work at Saragossa gives great joy to all those who take an interest in the Lord's kingdom in Spain. At Jamunas, up to the present, great blessing has attended the labours of the evangelist. The school of Madera Baja is still good; fifty-six boys are daily taught in it, and Mr. Fernandez preaches on Sunday evenings in the schoolroom. We hold the synod of our churches on the 3rd of April next, and I am so busy that I cannot now write more. I close my letter by repeating that the evangelisation with which you are connected is among those most blest in Spain.

This certainly does not appear to be the shutting up of the last Protestant place of worship in Spain.

W. P. T.

March 30, 1872.

MR. GEORGE POTTER'S STATEMENTS.

To the Editor of the Nonconformist.

SIR,—In your paper of last week, Mr. Skeats writes:—

Nor has Mr. Potter once said that Parliament votes ten millions a year out of the taxes to support the Church. What Mr. Potter has said is, that the annual value of all the Church revenues and property of every description is ten millions a year. This is a rather different thing from saying that Parliament votes that sum for the support of the Church; but it appears to suit our opponents to put it in that way.

I beg to send you some cuttings from the *North-east Echo* (Darlington), in a report of Mr. Potter's speech there about three weeks since:—

It was an anomaly that they should be paying ten millions a year for preaching the Gospel to these six millions. What they said was this—that Parliament had voted millions of pounds for the support of the Church. Whilst spending scarcely five millions of money on education, the Church received ten millions annually for this purpose.

And according to the *Burton Chronicle* of February 23 Mr. Potter said—

It was unfair for Parliament to vote such a sum (10,000,000) out of the taxes of the country.

I trust your sense of justice and fair play will secure the insertion of this in your next.

Yours obediently,

W. H. KITSON.

Devonshire Church Institution, Torquay.

[We have Mr. Potter's assurance that he did not use the language reported. We hope this will satisfy Mr. Kitson, as it does ourselves.—Ed. *Noncon.*]

DEATH OF PROFESSOR MAURICE.

We regret to announce that the Rev. Frederick Denison Maurice died on Monday morning in London. The immediate cause of his death was an attack of pleurisy, to which, being already in a very enfeebled state, he rapidly succumbed. Mr. Maurice was a little under seventy years of age. He was, as is well known, the son of a Unitarian minister, but subsequently conformed to the Church of England, in which he has been for many years one of the most influential preachers. His retirement from King's College in consequence of his views on eternal punishment is matter of history. He was elected Professor of Moral Philosophy at Cambridge in October, 1866, and received the honorary degree of M.A. in March of the following year.

From "Men of the Time" we learn that Mr. Maurice was born about 1805, and entered Trinity College, Cambridge, at an early age. John Sterling became a member about the same time, and they migrated together to the smaller college of Trinity Hall, living on terms of the most intimate friendship; and being, in after life, connected by marrying two sisters. John Sterling often declared that he owed more to his friend than to any other man except Coleridge. Not being able to subscribe to the Thirty-nine Articles, Mr. Maurice could not expect to obtain a Fellowship, and he left Cambridge before going up for his degree, but afterwards became a member of the Church of England, and entered his name on the books of Exeter College, Oxford, where he took his B.A. degree in 1831. He was appointed Chaplain and Reader at Lincoln's Inn, and became a theological professor in King's College, London, in 1848, retiring from the latter a few years ago in consequence of an outcry against his religious opinions as to the eternity of future punishment, and was incumbent of St. Peter's Chapel, Vere-street, Marylebone. Between the interval of leaving Cambridge and visiting Oxford, he was for a short period editor of the *Athenaeum*, and about the time he took his degree he wrote a novel called "Eustace Conway." His efforts, in connection with the Rev. Charles Kingsley and others, towards assisting the education of working men are well known. He has written many volumes of lectures, sermons, theological essays, together with other

works; the more important of his labours being "Learning and Working," six lectures, published in 1855; and "The Religion of Rome," four lectures, delivered in 1854 at the Philosophical Institution of Edinburgh. His volumes of Sermons, his treatises on philosophy, and his lectures have been widely circulated. "What is Revelation?" appeared in 1859; "What is Revelation? Sequel to," in 1860; "Lectures on the Apocalypse, or Book of Revelation," in 1861; "Claims of the Bible and of Science," in 1862; "Gospel of the Kingdom of Heaven, Lectures on St. Luke," in 1864; "Conflict of Good and Evil in our day," in 1865; and "The Commandments, as Instruments of National Reform," in 1866. He was elected Professor of Moral Philosophy in the University of Cambridge in October, 1866, and received the honorary degree of M.A., March 28, 1867.

MONTHLY MISSIONARY PAPERS.

IV.

We propose to devote the chief part of this paper to some account of Christian work in the South Sea Islands. As in the case of most insular missions, the results of Christian labour here have been encouraging in the highest degree; to such an extent, in fact, that one society after another has abandoned the field under the conviction that the purpose has been accomplished. The South Sea Islands are now Christianised; the churches planted by the missionaries are, for the most part, self-supporting, and in their turn, are devoting themselves earnestly to the task of sending the Gospel to "the regions beyond."

The London Missionary Society was the first that sought to make the Gospel known in this part of the world, and in 1797 a ship was purchased and freighted with missionaries for the Society Islands in the South Pacific Ocean. The commencement of the mission was encouraging, but it was followed by so many years of darkness that the work came near to being abandoned. At the close of 1812 there was a marked improvement, and the night of the previous years was followed by a bright day. Other islands and groups of islands were successively occupied, and other missionary societies followed—the Wesleyan in 1826; the Presbyterian Church of Nova Scotia in 1848; and the Reformed Church of Scotland in 1852.

The religion of the islands was a dark bondage of superstition and fear. Human sacrifices were frequently offered, and all had a superstitious apprehension of being prayed to death by some one, or injured by enchantment. The worst part of the religious system, however, was the *tabu*. It made specified days, places, persons, and things sacred, and death was the penalty for its violation. Under this unnatural and cruel institution, men and women, husbands and wives, could not eat together; and women, even the highest female chiefs, were prohibited, on pain of death, from eating the flesh of swine, several species of fish, and some kinds of fruits. If, by reason of rank or otherwise, they might expect to escape the penalty from man for infringing the *tabu*, the priests taught them to believe they would not escape destruction from the offended gods.

This system of the *tabu* was so intimately connected with the religion of the islands that the one could not be given up without the other. The destruction of the *tabu* was like destroying the keystone of an arch: the whole structure of *tabu*-rites and idol worship fell at once into ruins. This was somewhat unexpectedly the result of the death of one of the most powerful chiefs of the islands, and did not seem to have been brought about by forethought, and certainly not by religious conviction. Immediately on his death the leading chiefs requested the most influential of his wives to dispense with the usual ceremonies, and allow them to disregard the *tabu*, but she did not consent. On that and succeeding days, however, many of the common people of both sexes ate together, and not a few of the women ate forbidden fruits. Some of the female chiefs partook even of swine's flesh, an article most strictly tabued; and, to be consistent, they treated with contempt their idol gods. The calamities threatened by the priests not coming upon them, they were no longer restrained by fear. Afterwards, his successor to the throne broke the *tabu* in the most uncompromising manner by eating dog's flesh with females, drinking rum with the female chiefs, and smoking with them from the same pipes. As soon as this became known, the people broke loose from all restraint. Messengers were sent to all parts of the kingdom, and the king of the remotest isle, and the common people in all the islands, obeyed the message with eagerness.

Though this strange event had nothing to do with Christianity, it was nevertheless manifestly overruled by the providence of God for good. Missionaries were then on their way to the islands. The remarkable coincidence of the two events calls for grateful recognition. Had the mission embarked earlier by a few months, or had the revolution occurred a few months later, the mission would have arrived amid the alarms and danger of war, and perhaps would have been rejected by the jealous islanders. The missionaries had no anticipation of such an occurrence when they left their country,

and the islanders knew nothing of their coming until they arrived. Thus was accomplished at once at the Sandwich Islands what at the Society Islands had cost the labours and sufferings of fifteen years.

From this point the work of the different missions went on, and with such results that, in 1866, the report of the London Missionary Society states that whereas, sixty years before, there was not a solitary native Christian in Polynesia, then it would be difficult to find a professed idolator in the islands of Eastern or Central Polynesia, where Christian missionaries have been established. The report says:—"The hideous rites of their forefathers have ceased to be practised. Their heathen legends and war songs are forgotten. Their cruel and desolating tribal wars, which were rapidly destroying the population, appear to be at an end. They are gathered in peaceful village communities, and live under recognised codes of law. They are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the Sabbath, a very large proportion of the people attend the worship of God; and in some instances more than half the adults are recognised members of Christian churches. They educate their children, endeavouring to train them to usefulness in after life. They sustain their native ministers, and send their noblest sons as missionaries to the heathen lands which lie further west. While the people have not the culture, the wealth, the refinement of the older nations of Christendom, those islands are no longer to be regarded as a part of heathendom. They have been won from its domains, and added to those of Christendom."

Among other vices to which the Sandwich Islanders were addicted was that of the grossest intemperance. In was no uncommon thing for the missionaries to find whole villages in a state of helpless intoxication. For some years after their arrival this state of things continued, but at length Christian principle prevailed, and at Honolulu, in 1831, a temperance society was formed, having about a thousand members. They pledged themselves not to drink ardent spirits for pleasure, not to deal in them for the sake of gain, not to engage in distilling ardent spirits, not to treat their relatives, acquaintances, or strangers, to wine or spirits; and not to give them to workmen on account of their labour. Of late years there has been some relaxation of the laws relating to the import of strong drink; but the Christian life of the people is sufficient to keep the old vice of drunkenness absolutely in check.

The years 1836 to 1838 were marked by a wonderful revival of religion, the principal agents in which were the missionaries of the American Board of Congregational Missions. "The means employed were those commonly used during times of revival in the United States, such as preaching, the prayers of the church, protracted meetings, and conversing with individuals or small companies. Sometimes the feelings excited were too intense to be restrained, and necessarily burst forth in shrieks and loud lamentations. This, however, was a rare occurrence; and usually no other sign of deep feeling showed itself than weeping. Some of the congregations during the revival were immense, some of them being estimated to number not fewer than five thousand persons. Female prayer-meetings were established, and a deep interest was also awakened among the young. "Parents were astonished to find their little ones not only more docile and ready to listen to them, but to find them often alone praying to God to save their souls. For a long time one could scarcely go in any direction in the sugar-cane or banana growers, without finding their little ones praying and weeping before God." The result of all this was an addition to the membership of the churches of twenty thousand two hundred and ninety-seven persons. To a certain extent, indeed, a reaction followed; but the abiding result was nevertheless a grand and cheering one. At the present moment there are nearly sixty thousand church-members in the different stations occupied by the various missionary societies; probably more than one in five of the entire population.

Side by side with this religious progress there was a marked improvement in the social and civil condition of the islanders. The penal code was improved, primary courts and courts of appeal were established, and the jury system was adopted. Taxation was equalised and lightened, industry of all kinds was encouraged, and an enlightened school system was organised. The common people were enabled to become owners of land in fee simple. In one year alone, and through the agency of a single missionary, seven thousand acres of pasture and several hundred acres of arable land, were secured to a great number of poor people in the northern district of Oahu. A commission was appointed to settle land titles, and before 1852 the claims of all the people of the islands had been investigated, adjusted and secured. Wholesome restrictions were also made on the importation and sale of intoxicating drinks. Commons schools, Sunday-schools, and training schools were everywhere established. Good churches, chapels, schoolrooms, and private buildings were also constructed.

In 1857 the following testimony was borne in the annual mission letter of the American Board:—

When we contrast the present with the not very remote past, we are filled with admiration and gratitude in view of the wonders God has wrought for this people. Everywhere and in all things we see marks of progress, unmistakable to every intelligent and candid observer. Instead of troops of idle, naked, noisy savages gazing upon us, we are now surrounded by well-clad, quiet, intelligent, and self-possessed multitudes, who feel the

dignity of men. Instead of squalid poverty, we see competence, abundance, and sometimes luxury. Instead of brutal howling and dark orgies, we hear the songs of Zion and the supplication of saints. The little dirty kennel, dingy with smoke, from which the light of the sun was nearly excluded, has given place, in numerous cases, to the neat cottage, or the commodious dwelling of wood or stone, well provided with the furniture of the civilised. All this is true in instances too numerous for specification. Yet we would not be understood to affirm that it is true of the masses. While a general progress is most evident, and marked by many prominent and striking indices, there are still many, as in all lands, who are too indolent, too ignorant, or too vicious, to put forth the efforts necessary for the improvement of their condition.

Yet our towns are rising, our roads are improving. Agriculture and industry are assuming increasing importance. Our Government, in its legislative, executive, and judiciary departments, has acquired organic form, and is moving on in the discharge of its functions. Our schools are sustained, our islands are being dotted over with improved Church edifices. Law is supreme; order prevails; protection of all human rights is nearly complete; there is little complaining or suffering in the land; shocking crimes are rare; and it may be doubted whether the sun shines on a more peaceful people. All this and more through the grace of God has been accomplished during the last thirty-seven years; and for all this we do and will praise the Lord.

The social state of the people improves from year to year; and it is a remarkable fact that life, liberty, and the avails of industry and enterprise, are nowhere more safe than in the Sandwich Islands. Foreigners of all nations are kindly received, and their rights, personal, social, civil, and religious, are respected. No resident and no subject, who conducts himself uprightly and discreetly, has just cause to complain that his rights are invaded.

It is gratifying to notice how cordially members of other Christian communities bear their testimony to the great value of the work done. The following is the statement of the Rev. Franklin Bising, one of the secretaries of the American Church Missionary society:—

I visited thoroughly the chief islands, nearly every mission station on the whole group, and so far as facilities were given me, all the religious, educational, and social institutions. I attended Sunday and weekday services, made the personal acquaintance of the major part of the missionaries of all creeds, conversed with persons of many professions and social grades. The deeper I pushed my investigations the stronger became my conviction that what had been on your part necessarily an experimental work in modern missions, had, under God, proved an eminent success. Every sunrise brought me new reasons for admiring the power of Divine grace, which can lift the poor out of the dust, and set him among princes. Every sunset gave me fresh cause to bless the Lord for that infinite love which enables us to bring to our fellow-men such rich blessings as your missionaries have bestowed upon the Hawaiian race. Here I feel bound to say that I use the phrase, "eminent success," in a relative, not an absolute, sense. All has not been accomplished that could have been desired, but more has been done than could have been expected. Less than half a century is too short a time, as missionary annals teach us, to complete the process of Christianising a heathen people. It has been long enough in this case to transfer the whole race from the despotic sway of heathenism to the plastic influences of the Gospel, and to mould that race, up to a certain point, after the pattern of Christ. To me it seems marvellous that in comparatively so few years the social, political, and religious life of the nation should have undergone so radical and blessed a change as it has. And I would not have made this limitation were it not that so many fail to appreciate how far removed heathenism is from Christianity, and how potent must be the power which induces the abandonment of the one and the embracing of the other.

Should our readers feel inclined to know more about this remarkable work, we beg to commend to them a new volume, recently published by Messrs. Hodder and Stoughton, on the history of the Sandwich Islands Mission, by Dr. Anderson.

THE FATE OF DR. LIVINGSTONE.—In the course of a lecture at Ryde, last week, the Rev. Robert Moffat, the African missionary, referred to his son-in-law, Dr. Livingstone, expressing his opinion that he was quite safe, but was simply without resources. His impression was that he was staying at the headquarters of some chief, who, finding him friendly, and believing he was a great man, took charge of him, partly under an impression that he would be well paid when resources arrived for the traveller. It was evident that Dr. Livingstone was unable to pay his way, and nobody could get on under those circumstances. He (Mr. Moffat) had been 1,500 miles into the interior, and knew the habits of the people as well as any European living, and he felt positive that Dr. Livingstone was still alive, for had he been dead he was sure definite news would have reached England long ago.

CITY OF LONDON MIDDLE-CLASS SCHOOLS.—The Lord Mayor on Wednesday presided over the seventh annual meeting of the Corporation Middle-class Schools, which was held at the Mansion House. The report presented a statement showing the satisfactory progress which had attended the institution, and a hope was expressed by some of the speakers that it would in time become entirely self-supporting. A resolution was unanimously adopted for enlarging the existing schools and rendering them more efficient. Sir O. E. Trevelyan mentioned that there were at least two or three hundred dormant trusts which might be employed in extending middle-class education all over London. Amongst the others by whom addresses were delivered were Mr. G. Lyall, the Hon. G. Brodrick, Mr. J. P. Gassiot, and Mr. P. Cazenove. It was stated that an anonymous donation of 1,000*l.* had been received.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

The weekly meeting of the board was held on Wednesday afternoon at the Guildhall; Mr. C. Reed, M.P., in the chair. The report of the Works and General Purposes Committee was brought up by the chairman (Mr. C. Reed) and received, and in accordance therewith, a number of arrangements for the purchase of sites, and the payment of the rent of various rooms for school purposes in different parts of the metropolis, were sanctioned. The authority recommended by the committee included school accommodation in Deptford; York-street, Walworth-road; the Vauxhall Baptist Chapel Sunday-school; the Baptist Chapel, Arthur-street, King's-cross-road; College-street, Camden Town; the Wesleyan Schoolrooms, Stanhope-street, Marylebone; the Wesleyan Chapel, Camden-street, Camden Town; the Baptist Chapel, Bow; and the Rice Mills, Berner-street, Whitechapel. An incidental discussion took place, being raised by Mr. W. H. Smith, M.P., on the question whether the board had power to authorise the payment of money for providing a swimming bath. Two or three members expressed doubts on the point. Mr. J. Macgregor observed that the thing had already been done in the case of a school at Whitechapel; and the chairman at last stopped the discussion, on the ground that no notice had been given. The Rev. J. Rodgers, as chairman of the Statistical Committee, presented the report relative to the educational requirements of the metropolis, a summary of which we have given in another column. A discussion ensued on the question whether the report should be received, seeing that it had only just been issued, and could not be considered that day; but it was in the end resolved to receive it, and several members expressed their satisfaction at the complete and useful character of the document.

SCHOOL BOARD ELECTIONS.

MARYLEBONE.—A vacancy having been occasioned in the representation of the Marylebone division of the London School Board by the resignation of Professor Huxley, the election of a successor to that gentleman took place on Thursday. The candidates were Mr. William Randal Cremer, carpenter and builder; the Rev. John Llewellyn Davies; Mr. John Sandford Dyason, private tutor; and Mr. James Joseph Sylvester, barrister-at-law. The borough comprises the parishes of St. Marylebone, St. Pancras, Paddington, and St. John, Hampstead, and ballot-boxes were arranged in twenty wards and two districts. The inclemency of the weather rendered the proceedings remarkably dull throughout the greater part of the day, and the result shows but little interest to have been taken in the proceedings. The polls were kept open till eight o'clock in the evening, and it was nearly eleven before the return had reached the court-house. The following was the result:—For Mr. Davies, 2,251; for Mr. Cremer, 1,036; for Mr. Sylvester, 526; and for Mr. Dyason, 15. There were 166 voting papers rejected, including which the total number of persons that polled was 3,993. The number of ratepayers in the division is set down as 58,000, allowance being made for duplicate assessments. It is said that another vacancy will shortly occur, owing to the illness of one of the members for the division. The Rev. L. Davies, the successful candidate, is rector of Christ Church, Marylebone, is a leading member of the Broad Church party, and is highly popular in the district. He is rather opposed, than otherwise, to the payment of denominational fees. Mr. Britten, the secretary of Mr. Cremer's committee, says that the day of election being one of the few days in the year when workmen and small tradesmen have no time to spare, in consequence of the next being a holiday, will account for the fact that they did not poll one-third of their promised votes. "The terribly inclement weather must also be taken into account, our voters not being of the class able to afford carriage accommodation. But for those two causes, which were against us, and beyond our control, secular education and the interests of those chiefly concerned—the artisans and labourers—would have had another representative at the School Board of London."

FINCHLEY.—The election of a successor to Mr. M'Oullagh Torrens, M.P., takes place to-day, and the contest between Mr. Stafford Allen and Mr. Hugh Owen excites a good deal of interest in the borough. Both candidates continue to hold meetings, and the dead walls of Finchley are covered with placards relative to the election. A meeting of electors to consider the claims of Mr. Hugh Owen was held on Wednesday evening at the Assembly-rooms, Stoke Newington, Mr. E. Gatliff in the chair. There was a large attendance. Mr. Owen briefly addressed the meeting, confining his remarks almost entirely to the question of religious education in the rate-supported schools, of which he was in favour. In answer to a question whether, in case a ratepayer refuses to pay the school-rate, on the ground that part of it goes to support the teaching of a religion to which he conscientiously objects, he (Mr. Owen) would be a party to enforcing the payment of the rate by distress, Mr. Owen replied that as a subject of this realm it would not be part of his duty to prevent the laws of that realm being carried out. A motion in favour of Mr. Owen's candidature was moved by Mr. Joseph Beck, and seconded by Mr. Lee, and supported by

Mr. Holland and Mr. John Glover. To this an amendment, to the effect that Mr. Owen's principles were opposed to those of civil and religious liberty, was moved by the Rev. William Spenseley (Independent), and seconded by Dr. Fox (Society of Friends), and supported by Mr. R. Forsaith and a working man. The amendment was put, when it appeared that a majority was in its favour; this, however, being challenged, a division was called for, when about two-thirds of the meeting voted for the amendment, which was declared to be carried amidst great cheering. Three cheers were then given for Mr. Stafford Allen, the candidate of the undenominational party, and the meeting separated.

GREENWICH.—It will be two months before an election can take place to fill the vacancy caused by Canon Miller's resignation. Among those who have joined Dr. W. C. Bennett's committee are Mr. Edward Miall, M.P., Mr. Scudamore, of the General Post Office, Mr. John Stuart Mill, ex-Sheriff Cockerell, the Rev. B. Davies (Baptist), the Rev. B. B. Wale (Methodist), the Rev. M. C. Gascoigne (Unitarian), the Rev. Dr. C. Rogers (Presbyterian), the Rev. Dr. P. Goodman (Church), the Rev. J. B. Pike, Messrs. Spencer, Bell, Price Williams, R. Smiles, Dickson, Price, White, Davis, Hutchinson, Stoneham, and others of the well-known leaders of the Liberal party in the borough. The Greenwich Advanced Liberal Association, at the meeting last Saturday, unanimously passed the following resolution in favour of Dr. W. C. Bennett, and resolved to issue an address to the working classes of the district, calling on them to vote for him:—"The members of the Borough of Greenwich Advanced Liberal Association gratefully appreciate the long and untiring efforts of Dr. W. C. Bennett in the cause of national education. They are gratified to see that gentleman come forward as a candidate for the vacant seat at the London School Board, feeling, as they do, that the working classes of this district especially owe much to his persistent labours. They therefore call upon all their friends to cordially co-operate with them in unanimously supporting the candidature of Dr. Bennett."

LEICESTER.—A correspondent in this town writes:—"The day of election is fixed for Wednesday, the 10th April, and the hours of polling will be from twelve to seven, in order to suit the convenience of the working men, many of whom are keenly interested in the election. A handbill has been issued by the representatives of the various trades unions, calling upon the working men of Leicester to vote for Mr. George Toller. With the plain homely sense that characterises the English workman, they cannot understand how the clerical party, which has persistently thwarted every effort made by workmen for their social and political advancement, should now be so anxious for the workman's conscience and pocket. The Leicester clergy say in all varieties of tone and manner, 'Codlin's the friend, not Short,' but the working classes seem to prefer 'Short,' notwithstanding. Not even the necessities of a contested election can make 'Codlin' quite suppress his moroseness. At a meeting of Mr. Luke Turner's supporters lately held, a well-known democratic speaker of intelligence and character, (although he is generally known as 'Citizen Payne'), responded to the polite invitation of the chair, and ventured to put one or two questions to the candidate, who thereupon replied, 'This man was at one of my meetings the other night, and he knows no more than one of my dogs.' We greatly mistake the Leicester man if he pieces of snappishness is ever forgiven or forgotten. Mr. Turner, who is more distinguished as a dog-breeder than a public man or one interested in popular education, may thank himself if he finds on the day of polling that the working men do not care to trouble him to quit the society of his intelligent dogs for the less congenial task of caring for their children. The Easter holidays have given a little repose to the candidates and their friends on both sides. The result of the election is uncertain; it seems to us that as the day draws near the supporters of Mr. Turner grow rather less confident, and those of Mr. Toller rather more sure as to the result. The parsons have been clever, very clever, in their tactics, but their cleverness is being seen through. The long interval between the retirement of Mr. Roscoe and the issue of the precept, has given time for the correction of the false statements which lady canvassers were instructed to make as to Mr. Toller's religious character, and many people who were deceived into promising Mr. Turner their votes, are indignantly repudiating their pledges. The uncertainty of the contest can, however, only be removed by the result."

REPEAL OF THE 25TH CLAUSE.

The Central Nonconformist Committee have issued the following circular relative to Mr. Candlish's proposed motion for the repeal of the 25th clause of the Education Act:—

86, New-street, Birmingham,
March 25, 1872.

Sir,—In the course of the debate upon Mr. Dixon's resolutions on the education question, the Vice-President of the Council accepted, to a very large extent, the programme of the National Education League. He stated that he should be ready to propose universal compulsion "in a very short time, although not this year"; and then would "seriously consider whether the establishment of boards is not the best way of doing it." In dealing with those clauses of the Act, against which Nonconformists protest as hostile to their religious convictions and incompatible with the existence of religious equality, the reply of Mr. Forster was timid

and wholly unsatisfactory. He expressed his willingness to consider "modifications of the 25th clause," but added that he would not consent to any alteration which would not give "to the parent, who is prevented by acknowledged poverty from sending his children to school, the power of choosing, among the public elementary schools, which school he will send his children to"—thus admitting the claim of the parent to obtain from some public school such religious teaching as he may choose, at the expense of the community, and perpetuating a system of concurrent endowment. Mr. Forster's speech indicated no intention or desire on the part of the Government to withdraw or even limit the support given by the State to denominational schools, and to confine the action of school boards to secular subjects.

The principle accepted by Nonconformists—that in any national system of education, the school boards and the State should make provision solely for the secular instruction which all children may receive in common, the responsibility of the religious education of each district being thrown upon voluntary effort—was directly repudiated by Mr. Forster. He described a system based upon this principle as one for which the country is not prepared, and to which, he trusts, it "will never submit."

In the face of these declarations made by the representative of Her Majesty's Government, the duty of Nonconformists is clear.

We must show that the country is more desirous of securing religious equality for the sake alike of education and religion than Her Majesty's Ministers suppose.

Our organisation must be more complete and our policy more active. Public action is forced upon us, and we must not shrink from accepting its responsibilities.

A Nonconformist committee should be organised in every village and town, and we venture to ask your co-operation in this work.

Mr. Candlish will before long bring before the House of Commons a motion for the unconditional repeal of the 25th Clause.

We would suggest that you should call a public meeting of Nonconformists in your district, and submit to them the form of petition enclosed, as well as the resolutions adopted by the Manchester Conference, copies of which will be forwarded if required.

A resolution should also, we think, be proposed declaring the statement of Mr. Forster in the recent education debate most unsatisfactory to Nonconformists.

Suggestions as to the method of organisation are forwarded to you, and any assistance our committee can render will be furnished on application.

Respectfully yours,

R. W. DALE, } Hon. Secretaries.
H. W. CROSSKEY, }
F. SCHNADHORST, Secretary.

MISCELLANEOUS.

THE BUILDING GRANTS.—The following is a return of the number of building grants applied for by managers of elementary schools for the enlargement of existing schools, and for the erection of new schools, and the denominations to which the applications belong, and of the number of applications undisposed of on the 1st day of January, 1872 (in continuation of Parliamentary Paper, No. 185, of Session 1871):—Church of England, 2,885; Roman Catholic, 82; British, 100; Wesleyan, 96; Primitive Methodist, 4; United Methodist Free Church, 7; Methodist New Connexion, 1; Baptist, 6; Congregational, 9; English Presbyterian, 1; Unitarian, 3; Jewish, 1; Undenominational, 135—total, 3,330. This number is slightly (100) in excess of the previous return (185 of session 1871), owing to accidental delay in registering some of the latest applications made in 1870. The number of applications undisposed of on the 1st of January last was 2,077, of which 1,773 belonged to the Church of England. In the great majority (1,474) of these cases the applications have been approved, but the plans or trust-deeds are still under consideration.

MR. WINTERBOTHAM, M.P., AND THE EDUCATION QUESTION.—On Tuesday evening a large meeting was held in the Subscription Rooms, Stroud, under the auspices of the National Education League. The chair was occupied by Mr. J. E. Barnard, manufacturer. Mr. Dickinson, one of the members for the borough, was present. A letter was read from Mr. Winterbotham, the senior member, recalling his efforts on behalf of secular education, and regretting that the Liberal party and the Dissenters did not at first appreciate the gravity of the issue. He welcomed the sure though tardy progress of public opinion as evidenced in the Scotch Education Bill, which he thought would prepare the way for amendments in the English Act. He deprecated motions in the House until public opinion should have become clearer and more decided. His strong dissent from the Government on this subject did not appear to Mr. Gladstone, to himself, or his constituents, an obstacle to his joining the Ministry, but having done so, he could not with propriety take part in this meeting; but if ever and whenever his constituents thought he could serve them better as a private member than as a Minister, he should cheerfully acquiesce in their decision, but as long as he remained in office he desired to accept his share in its responsibilities. The principal speakers were—Mr. Joseph Chamberlain, of Birmingham, President of the Executive Council of the League; Mr. Samuel Bowly, and Mr. Dickinson, M.P. The first resolution adopted congratulated Mr. Dickinson on the recent division, and on the promise made by Mr. Forster, and regretted that the Government had not the courage to make further concessions, based on the principles of the League. The second resolution expressed satisfaction at the course taken by the members for the borough on the education question, and while thanking Mr. Dickinson for his vote on Mr. Dixon's motion, regretted that Mr. Winterbotham's official position prevented him from giving effect to his well-known

opinions; it went on to convey an intimation to the members that, in order to secure the confidence of the constituency, their votes must be in harmony with the principles upon which they were elected. In the course of the meeting severe remarks against the conduct of the Government were made by many of the speakers.

MR. REED, M.P., ON SECULAR AND RELIGIOUS EDUCATION.—On Thursday evening Mr. Reed, M.P., attended a conference of Sabbath-school teachers at Frome, as a deputation from the London Sunday-school Union. In the course of his address Mr. Reed remarked that in a short time every child in the land would be compelled to attend school. The day-schools of the future would mainly take care of the secular education of the children, and the religious instruction imparted in the Sabbath-schools would be increasingly important. Governments, as such, had nothing to do with religious teaching. Their examinations and grants were entirely confined to secular teaching. There should, however, be moral training in the day-school; the conscience and heart should be appealed to; God's Government should be ever recognised, and Divine law should be above the teacher's law. The Sunday-schools of the future would have a great responsibility cast upon them. With a better and a more widely-diffused secular instruction, there would, he believed, be an increased attendance at the Sabbath-schools, and certainly there would be a necessity for higher, more intelligent, and more purely religious instruction in them.

THE SCOTCH EDUCATION BILL.—The Free Church Presbytery of Glasgow discussed the Education Bill on Wednesday, and decided, by 36 votes against 14, to petition Parliament in favour of the bill as a whole, it being "adapted to the circumstances of the country and commensurate with the wants of the people." A large meeting was held at Selkirk on Wednesday night in favour of combined secular and separate religious instruction in public schools, and a branch of the Scottish Religious Education Association was formed.

IRISH EDUCATION.—The annual meeting of the Belfast branch of the Education League was held on Tuesday evening in the Ulster Music-hall. Mr. H. M'Nelle, J.P., presided. Resolutions were passed declaring adherence to the principle on which the Irish national system of education was founded—namely, united literary and moral and separate religious instruction—and protesting against any change being made in the powers of the existing universities. The meeting also expressed approval of Mr. Fawcett's bill. The friends of mixed education in Ireland are highly gratified by the second reading of the University Tests Bill, and the large majority which affirmed its principle. On the other hand, the advocates of denominationalism express bitter disappointment at the division. The *Dublin Freeman* accounts for the absence of some Irish members who were attending the assizes, but thinks that, nevertheless, there ought to have been more than twenty-one members "to register their votes against a measure which seriously affects the interests of Catholic Ireland."

THE EDUCATIONAL WANTS OF LONDON.

At the meeting of the London School Board on Wednesday, Mr. Charles Reed, M.P., in the chair, the Rev. J. Rodgers, as chairman of the Statistical Committee, presented a report extending over sixteen folio pages, and supplemented by a Blue-book of appendices, consisting of 300 pages, the committee having been appointed several months ago to collect statistics with regard to the state of elementary education in the metropolis, and to consider what provision was required to supply the deficiencies. The report said it appeared from the last census that on the 2nd of April, 1871, the population of London was 3,265,005; that the number of children between the ages of three and thirteen was 681,101, of whom 97,907 were being educated at home or in schools where the weekly fee exceeded ninepence, and 9,101 were inmates of institutions; and that the number of children remaining and belonging to the class which require elementary schools was 574,693, of whom 395,679 were attending, and 178,014 for various causes, were not attending school. With reference to age, the whole number of children requiring elementary schools were found to be divisible as follows:—Those between three and five were 139,093; those between five and thirteen were 435,598. The corresponding numbers for those attending were 70,440 and 328,239; and for those not attending, 68,655 and 107,359 respectively. The children who required or would require elementary schools, but who did not attend, might be classified as follows:—Ill, 14,829; disabled, 2,673; too young, 55,760; working at home, 9,816; working abroad—half-timers, 1,332; whole-timers, 27,045—28,377; absent from neglect or other causes, 64,559—total, 178,014.

The board have now to decide (continued the report) how far the above excuses may be considered as valid. The plea of illness, as already defined, and physical disability must be admitted at once. It is probable that with reference to the whole population of children the numbers above given will bear a tolerably constant ratio. The plea urged by a parent that a child under five years of age is too young to attend school must also be admitted, inasmuch as the board has no power to compel him to send his child to school. With reference to children at work, the board are of opinion that, for practical purposes, they may admit the plea

in half the total number of cases. In the case of half-timers, who attend school only ten hours in the week, a little less than half the nominal amount of school accommodation would be necessary. In the case of children above the age of ten, many will, no doubt, claim whole or partial exemption under the fourth by-law, but, on the other hand, many will not be able to claim exemption at all. Having no positive means of estimating the value of these two classes of children, the board suppose them to be equal. And as a general rule the board have assumed that the whole number of children at work will correspond to half that number for whom school provision should be made. On the whole, it would appear that of the total number of children classed as not attending school, 95,975 may be considered to have valid excuses for non-attendance, and 80,029 to have no reasonable excuse at all. The number of children attending elementary schools was given above as 395,679. If to these we add the children who should undoubtedly be at school, we have as the gross total of children for whom elementary schools should be provided the number of 478,718.

On the subject of "available accommodation," the report, after entering into the question minutely, said:—

At the present moment it appears that in the metropolis there are 1,149 efficient schools, accommodating 312,925 scholars, and 250 schools, efficient in buildings or construction alone, accommodating 37,905 scholars; i.e., on the whole, 1,399 schools completely or partially efficient, with a total accommodation for 350,830 scholars.

Under the head "accommodation to be provided," the committee arrived at the conclusion that the schools for 478,718 children should have accommodation for 454,783 children in average attendance; adding that, as the number of available school places had been shown to be 350,000, it followed that schools had still to be provided with accommodation for 108,873 children in average attendance. "Taking the whole area of the metropolis," the committee said, "they would ask the department to authorise the immediate provision of schools for 100,000 children. In five of the ten divisions, i.e., in the City, Chelsea, Greenwich, Marylebone, and Westminster, owing to exceptional causes, they would recommend the provision of accommodation in excess of the deficiency to the extent of 9,790 school places. But in the remaining five divisions, i.e., in Finsbury, Hackney, Lambeth, Southwark, and the Tower Hamlets, where the deficiency on the whole is 94,121, they would only recommend the immediate provision of school accommodation for 79,650 children." Reasons were added for this modified proposal.

A discussion ensued on the question whether the report should be received, seeing that it had only just been issued, and could not be considered that day; but it was in the end resolved to receive it, and several members expressed their satisfaction at the complete and useful character of the document.

THE WARWICKSHIRE LABOURERS' STRIKE.

The Warwickshire Labourers' Union, the result of the agricultural strike in Warwickshire, was inaugurated on Good Friday by a public meeting held at Leamington. Crowds of labourers attended, and among those who identified themselves with the movement were the Hon. Auberon Herbert, M.P., Mr. Jenkins (the author of "Ginx's Baby"), Dr. Sandwith, of London, Dr. Langford, and Mr. Jesse Collings, of Birmingham. The delegates from the various branches first proceeded to settle the constitution and rules of the union. Its objects were defined to be, to elevate the social position of farm-labourers by assisting to increase their wages, shorten the hours of work, improve their habitations, provide them with gardens and allotments, and assist deserving and suitable men to emigrate. In consequence of irreconcilable diversity of opinion as to the standard wage to be required, it was decided that all disputes as to remuneration for labour should be attempted to be settled by arbitration between the board of directors and employers. The board was also empowered to arrange for the support of members out of work, helping labourers to migrate or emigrate, and suspending or expelling members for violating the rules. The question of the number of hours to constitute a day's work, which it was proposed should be ten, gave rise to such contradictory views that finally this question was also referred to the board of directors.

A public meeting followed in the evening. The Hon. Auberon Herbert, M.P. for Nottingham, who occupied the chair, read a letter addressed to the Warwickshire labourers on strike, and signed by the following members of Parliament:—Lord E. Fitzmaurice, Messrs. Mundella, George Dixon, Thomas Hughes, Andrew Johnson, and A. H. Brown, approving the proposed union, as affording the best chance of obtaining their objects. One of the chief evils agricultural labour suffered from was, it was stated in this letter, superfluity of unskilled labour; therefore the union, when formed, should endeavour to reduce the labour supply by emigration or otherwise, so as to meet the farmers on more equal terms. They counselled the Warwickshire labourers to endeavour to form a permanent society to protect their interests, and mentioned various subjects affecting the welfare of labourers to which attention might profitably be directed. One most effectual means of improving their position would be passing a general measure in favour of compulsory education. They approved the labourers' suggestion of settling existing difficulties with employers by arbitration, and said arbitration was well worthy of the consideration both of the

employers and the employed, and they concluded by expressing the pleasure with which they had observed the practical character of their objects, and the studied tone of moderation preserved throughout. The chairman announced a letter from an unknown friend, with a donation of 100l.

Mr. Herbert, M.P., addressing the meeting, strongly urged the labourers to adhere resolutely to the union, whose object was purely self-defence, for unity constituted their strength. He denied that trades unions fostered strikes, and quoted statistics to show that they spent funds, not in fostering strikes, but in affording benevolent help to members, and that, according to Mr. Rupert Kettle, without unions arbitration decisions could not be enforced. He counselled the removal of superfluous labour, and announced employment for fifty men in Yorkshire, for 18s., and twenty in Newcastle at 1l. Other speakers addressed the meeting, which was one of the largest ever held in Leamington.

A special correspondent of the *Daily News* has made himself at home in the family of one of the farm-labourers at Wellesbourne, and gives an account of the domestic arrangements which will be read with some interest. Rising early (he says) I intruded on the family a little before seven, in time for breakfast. I made the eighth at the little table on the flagged floor. There was the father, a bent, care-worn man, who yesterday had been to Birmingham about work; the wife, a neat little woman, prematurely old, dressed in a linsay gown, and without a hair or a hook out of its place; and five children, ranging from sixteen to four. The eldest boy earns three shillings, driving the horses in a plough; none of the others bring anything in. Two go to school at a penny a week, the two youngest toddle about at home. Our breakfast was dry bread, and a fluid in which a lively imagination might recognise a distant flavour of tea. The wife owned to having put but one spoonful in for the seven, and she was not allowed to amend the record on behalf of the eighth. After breakfast she and I formed a committee of ways and means. I was not so fortunate as Mr. Lowe in being able to elucidate a surplus. I could not see my way at all, and the little woman could not help me with any returns. She cried a little, and said, "God only knows," when I asked her, with full and bitter personal cognisance of the perfectly fiendish manner in which children's boots go to pieces long before they have a right to be worn out, how she contrived to keep her family shod. I tried the calculation of making ends meet all manner of ways, and at last had to give it up in blank bewilderment. There could be no manner of doubt that the man's wages, when his cottage was paid for, were but 12s., and that the only addition was the 8s. earned by the eldest boy. And here was the home before me—the wife meek, neat, and trim; the children poorly clad, but neither barefoot nor in rags; and only, as I made a point of personally ascertaining, a few shillings of debt. I may be a bad financier, and therefore I give the reader the opportunity of figuring out the problem for himself:—

Wages—Father's, 12s.; son's, 8s.	£0 15 0
The week's bread and flour	£0 9 4
One cwt. of coals	0 1 1
Schooling for children	0 0 2
Rent of allotment (1 chain)	0 0 1
	0 10 8

Leaves for butcher's meat, tea, sugar, soap, lights, pepper and salt, clothes for seven persons, boots and shoes for seven persons, beer, medicine, and pocket money, per week

£0 4 4

Attached to the cottage is a little plot—a few yards square—of garden ground; but that does not grow butcher's meat, tea, or boots. All the assistance received, I was assured, was 3 cwt. of coal in winter, and for a short time in the coldest season a quart of soap once a week. Dinner consisted of potatoes fried in some scraps of bacon rind that had been left over from the half-pound (at 6d. per pound) that had constituted yesterday's fare. Sometimes the family, whose guest I am, dine off a salt herring and potatoes, the herring having obviously to be divided into seven portions. Often the only fare is dry bread; sometimes it consists of a *chef d'œuvre* in cookery known as "tea-kettle broth"—a concoction of hot water with a few greens and herbs, and a "tag end" or two of bacon. Potatoes cost 4s. 6d. per eight gallons, so we could not afford to be heavy eaters. In a military prison the dinner diet used to consist of three pounds of potatoes and half a pint of milk per man. We had no milk, and among the eight of us were certainly not the rations of a couple of prisoners. I have not yet dined an hour, and I feel as hollow as a drum, but I resist any fleshpots that may be accessible, and turn my thoughts longingly towards supper, which is to consist of bread and boiled potatoes, without the fragments of bacon rind, which the children devoured at dinner-time.

Messrs. Macmillan and Co. have now in the press the "Experiences of a Diplomatist," being recollections of Germany, founded on diaries kept during the years 1840 to 1870, by Mr. John Ward, late Her Majesty's Minister-Resident to the Hanse Towns.

The same firm will also publish, in a few days, a work on the Growth of the English Constitution from the earliest times, by Mr. E. A. Freeman, the historian of the Norman Conquest.

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TO CORRESPONDENTS.

"A. B. M.," referring to "Fact v. Sentiment," expresses his "regret at the introduction into the argument of the dubious instance of the Manchester Free School." He says that "if the term 'religious' be a misnomer, many would gravely question the lawfulness of formal moral lessons, purely secular." Not having space for the whole letter, we would only remind our correspondent that we hinted clearly enough our idea that the lessons referred to were not what is usually understood by the word religious. As to his own objection, we would ask him, supposing him to have temporary charge of a child—whose religious ideas he was bound in honour not to interfere, would he find it impossible to reprove that child for lying or selfishness? And if he did so, what would be the objection that he was giving "a formal moral lesson, purely secular"?

"J. F.," United University Club, would be obliged to any of our readers who could inform him if there is a

publication called the *French Wesleyan Magazine*, or was so in 1830. Also, where it is possible to get access to the minutes of a Wesleyan Conference held at Manchester at the end of the last century.

With the *Nonconformist* of Wednesday next, April 10th, will be given a Supplement, containing full information, drawn from a variety of sources, and from special communications, on the working of the Establishment in the rural districts, in regard to religion and to the work of the free churches in those localities.

The Nonconformist.

WEDNESDAY, APRIL 3, 1872.

SUMMARY.

An early Easter almost implies uncertain weather, and, during the last week, we have certainly had a dismal holiday season. Since Parliament rose it has been persistently wet. On Good Friday the heavy rains prevented all outdoor enjoyment, and put a stop to the customary excursions. Easter Monday, one of the three chief working-class holidays, was little better, and the showers drove everyone indoors. Pleasure vans were not to be seen; railway companies in vain tempted the people with cheap fares; and Hampstead Heath and other popular places of resort were frequented only by those who were bold enough to seek pleasure in the midst of discomfort. The usual Volunteer Review at Brighton was marred by the same cause. Some 20,000 of our citizen soldiers mustered on the downs between Lewes and Brighton. But it was for them no pastime. Complex and exhausting manoeuvres on the plan of the Hampshire exercises were the order of the day. The volunteers—who find such campaigning a stern reality—went through the trying ordeal with hardihood and credit, but the public missed the military spectacle. April opens with chilly and broken weather. The gleam of spring was succeeded by a renewed plunge into winter, which in return is followed by heavy showers. We can only hope that the rains of April will ere long usher in that genial vernal sunshine for which we long. But after all a late spring has its advantages; damp weather and clouded skies are more seasonable in April than in June; and this must be our present consolation.

Except at Manchester, where Mr. Disraeli has been receiving his many admirers amid rain and mud at the Pomona Gardens, and is to-day to fire off his big gun at the heads of the Gladstone Cabinet; and in Warwickshire, where the peasantry are actively combining with a view to better their condition, the political atmosphere is a calm. There is no great agitation afoot, though more stirring times in Parliament, if not out of doors, seem to be coming. Not a word reaches us from any quarter relative to the Alabama problem. The liquor interest has been taking counsel relative to Mr. Bruce's promised Licensing Bill, and bitterly complains that it is left in the dark. The country brewers have resolved to accept the meagre measure of Sir H. Selwin-Ibbetson—upon which the Opposition will probably take their stand—but they leave the publicans to fight by themselves the battle of adulteration and earlier hours of closing.

In another column we publish a circular from the Central Nonconformist Committee, inviting support for Mr. Candlish's forthcoming motion for the unconditional repeal of the 25th Clause of the Elementary Education Act. It will also be seen that the constituents of Mr. Winterbotham, while making allowance for his official difficulties, have strongly expressed their views on the same subject. Of the four pending elections for the London School Board, that for Marylebone has resulted in the return of the Rev. Llewellyn Davies, a popular Broad Church clergyman who objects to the payment of school fees, by an overwhelming majority. The vacancy for Finsbury will be filled to-day, and it remains to be seen whether the ratepayers of that district are as apathetic on the subject as those of the neighbouring borough. Many weeks must elapse before the elections for the districts of Westminster and Greenwich will take place. In fact, the members of the London Board—whose recent report, noticed elsewhere, is a monument of their assiduity—seem to be all breaking down together, and other resignations are threatened.

The French National Assembly have got three weeks' holiday, but have appointed a permanent committee to mount guard over the

President and his Ministers. M. Thiers knows no repose. The legislature being away, he has been addressing this committee, whom he has informed that France is not destitute of alliances—which seems to resolve itself into the expression of "friendly feeling" by the Italian Government; and that the Franco-Belgian treaty has been denounced in order that France might "regain her liberty"—in other words, that M. Thiers may pursue his Protectionist policy. But the question of a tax on raw materials, which he wanted to be settled at once, stands over, and will be probably decided in connection with that of military armaments. M. Thiers has told his select audience that he gives no countenance to a policy of revenge. He will observe a prudent and attentive reserve. But France must arm, and "maintain peace by preparing for war." She is to marshal—if this poor antiquated statesman, who learns nothing valuable by experience, is to have his way—1,600,000 soldiers and 2,700 pieces of artillery. The National Assembly have yet to endorse his infatuated craze. And, moreover, Prince Bismarck may have a word to say in the matter. The Prussian Chancellor keeps a watchful eye on France, estimates at their true value the President's pacific phrases, and is expected to adopt a more active policy than that pursued by him between 1866 and 1870. He will, we are told, either endeavour to convince France of the futility of her schemes, or else impede their realisation.

Our Australian fellow-subjects are the victims of hope deferred. There is perfect telegraphic communication between London and Port Darwin, in Northern Australia, from which place, indeed, messages are being frequently received. But the land line across the continent is far more troublesome than was the submarine cable. Two of the three sections into which it has been divided are complete, but the northern end awaits the arrival of transport animals to commence operations. The horses and oxen sent by sea from Adelaide to Port Darwin died off soon after they were landed, and by the last tidings there is some doubt as to the fate of the vessel containing a second consignment. This great work is therefore at a stand, and the floods of the rainy season have in many places carried away the poles and wires already completed. There are still some 600 miles of perplexing difficulties that prevent the completion of the long chain of communication. Australians, who were in hopes of having their daily supply of European news served up to them in extended press telegrams last January, may have to wait till Midsummer, if not later, before their expectations can be realised.

MR. DISRAELI AT MANCHESTER.

It is not only to those who tread the mimic stage that a starring tour in the provinces is one of the great pleasures of a metropolitan holiday. When the performances at Westminster are suspended, we expect to hear of the appearance of the chief actors on some more distant stage. Mr. Disraeli's visit to the great manufacturing capital of the north is, however, an exceptional performance. It has been announced for months. So long ago as the great meeting of Nonconformist delegates, the walls of Manchester were placarded with announcements of a visit from Mr. Disraeli at Easter. The note of preparation for a magnificent Conservative demonstration has been sounding for months through all the towns of Lancashire, and the gathering at the Pomona Gardens yesterday was the result of longer and more diligent preparation than has often been given to a political gathering. Yet probably none felt more completely than the chief actor that as a political movement it was born out of due season. When this visit was first planned, it was expected that Easter would find the Government in difficulties. In the early part of the year there was a general impression in the clubs that Mr. Gladstone's majority was melting away; that the Government would have been discredited by the failure of the negotiations with America; defeated in the Lords if not in the Commons on the question of Sir Robert Collier's appointment; and what with the Nonconformist rebellion on one side and the Conservative reaction on the other, would have been forced into resignation or an appeal to the country. In such a case, Mr. Disraeli's visit to Manchester would have been well timed. It would have done his friends a service which they are very likely to need. Mr. Tipping, for whom he pleaded on the railway platform at Stockport on Monday, and Mr. Cawley and Mr. Charley, on the verge of whose borough he stood yesterday, might have found an electioneering speech by Mr. Disraeli very helpful to them. Lord Palmerston went to Manchester on the eve of a general election, met

with a most enthusiastic reception, and did his friends, the milk-and-water Liberals of the day, a most essential service. But Mr. Disraeli is baulked of his opportunity. The possible general election has faded away into the mist of the political picture. The Collier difficulty lies far away behind; the Liberal split has not taken place, and may even yet be prevented; and the American negotiation is still in the stage of friendly progress. The raw east wind, and the cold rain and sleet of a bitter winter day, did not more completely spoil the Easter holiday than the change of circumstances spoiled the value of the Disraeli demonstration.

Personally, nothing could be more pleasing than Mr. Disraeli's reception. The enthusiastic crowd which waited for him at the London-road Station on Monday night, and for a short distance drew his carriage with their own hands, represented something more than the friendly welcome which Manchester is always ready to give to a celebrated man. No doubt there is a good deal of Conservative feeling in Lancashire. Politics are more advanced in the north than they are in the southern portion of the island. At the election in the North-West Riding the chief topic of interest was that of Church and State; and, but for the alienation of the publicans, Mr. Holden would have won on the disestablishment platform. The next election in Lancashire will inevitably turn on this point. The addresses presented to Mr. Disraeli yesterday curiously illustrate the condition of Lancashire Conservatism. It is a Conservatism which is agreed on only one point, and that one point is the maintenance of the Established Church. The Manchester Conservative working men welcomed Mr. Disraeli yesterday in language which must have sounded almost revolutionary to some of his high Tory supporters. They thanked him for his "unceasing efforts to ameliorate their social position"; complimented him as "always an earnest advocate" of the "further removal of religious disabilities"; and anticipated the exercise of the franchise given them by the Reform Act as enabling them "to remedy those great social evils which at the present time disturb most thinking minds." No Radical could use language more indicative of discontent with the existing order than these Conservative Working Men use in congratulating "the great representative of that Tory party which has ever been true to those principles which we believe to be the mainstay of England's greatness." But "those principles" are not those of old Toryism; the Conservative working men themselves describe them as "the principles inculcated in your literary works, by which 'the rich and the poor,' no longer 'ignorant of each other's thoughts and feelings'—no longer divided into 'two nations'—may form a united, happy, and prosperous people." The one point in which all these addresses, Orange and Tory, agree is in praise of Mr. Disraeli's "noble defence of the interests of religion; and of that Church to which most of us belong." Here we have the new rallying point of Conservatism. Mr. Disraeli has taken the Church Establishment—that "sacred cause," as he phrases it—under his especial charge, and as there is really no other issue which fundamentally divides the political world, the Conservative policy is to force it to the front.

The meeting at the Pomona Gardens was no doubt an immense demonstration. The lowering heavens, as Mr. Disraeli said, did not damp the zeal and enthusiasm of a most remarkable gathering. But we knew at the last election that there was in Lancashire a considerable amount of Conservative enthusiasm. The "pulpit drum ecclesiastic" has been beaten with the vigour and persistency of a class who, like Demetrius, feel that their craft is in danger; and a large number of men and still larger number of women have been aroused and excited by it. Mr. Disraeli, in his short speech to his admirers yesterday, referred with triumph to the great demonstration in favour of Conservative principles by which Lancashire distinguished itself at the last election, and told them that it sustained him and his colleagues under a considerable defeat. But if it is not in Lancashire that the defeat was incurred, it is not in Lancashire that it has to be reversed. The demonstration of Tuesday can, at the most, only be held to show that Mr. Disraeli holds his own. With three months of constant preparation, with Conservative organisations in every ward of every borough in the county, it would be wonderful if twenty thousand people could not be gathered together to give the Conservative leader a greeting. We have, however, one thing to impress on the Liberals of Lancashire. They lost Salford at the last election by over-confidence, and by under-estimating the power of a league of priesthods. They lost a seat at Stockport by their divisions;

they lost ground everywhere, because in a long succession of years their organisation had become rusty. Mr. Disraeli's reception this Easter must wake them up. The Conservatives are organised; Liberalism must organise in return. They also should have their association in every ward of every borough. The chief meaning of Mr. Disraeli's starring tour—the opportunity for a timely party manifesto being denied him—was his passing in review the Conservative forces as commander-in-chief. As the representative men of nearly one hundred and thirty Conservative organisations defiled across the platform before him, he gave each group his word of encouragement and approval, and shook each individual by the hand. This popular acknowledgment of his leadership of the Conservatives will probably have more effect on the organisation of the party from within, than on its fortunes without. Echoing the language of one of the addresses presented to him, Mr. Disraeli, looking back over the past and around him at the exciting present fact of that monster gathering, expressed the hope that in politics as in other things the county of Lancaster would be the precursor of a triumphant future. The hope is not likely to be realised. Even in Lancashire the existing Conservative reaction will wear itself out; in other parts of the country it hardly exists at all.

THE WARWICKSHIRE REVOLT.

THE crisis which has been long anticipated has at length arrived, and for better or for worse the agricultural labourers in important districts of the midland counties have learnt the true meaning of that magical word, "combination." Can any one blame them that they should endeavour thus to assert the manhood of the English race? It is, no doubt, inconvenient to the *laissez-faire* school of politicians that the most abject class of Englishmen should suddenly exhibit a spirit of independence which ages of servile poverty had apparently stamped out or rendered impossible. But the wonder really is that they should have suffered so long without making an effort to achieve their emancipation—that for so many generations they should have been content to vegetate in hopeless misery, to sow that others might reap. Some silly critics have attributed this unexpected awakening to the machinations of trade unionists from the towns. The truth is that the movement is the natural result of the spread of knowledge—that knowledge which, after proving a means of illumination in the great and populous centres of industry, has at last shed its penetrating ray into the Boeotian mind of the English peasantry, and forced them to doubt whether Providence really intended that they should be content with things as they are. It was impossible that the political discussions of the last twenty years could fail in time to exert an influence even upon poor Hodge. It was impossible that he could close his eyes altogether to what the working classes in the towns had accomplished by means of concerted action. It was impossible that he could shut his ears to the stories which reached him of promised lands beyond the sea, where the labourer was deemed worthy of his hire, and where, indeed, the latter might hope, before his prime was reached, to own the farm he enriched with the sweat of his brow. Hodge is a slow, patient, unimpressible being, who has been taught to believe devoutly in his squire and his parson, and to accept without a murmur the hard realities of his earthly lot; but in the end knowledge has triumphed over all impediments, and in eight counties the agricultural revival has begun.

In wishing God-speed to this movement we may fairly congratulate our readers upon the improved temper of the times. Within the memory of living men such a strike would have been made known to all the country side by burning ricks and ruined farmhouses. Nothing of the kind marked the progress of the gaunt Wellesbourne or Moreton men to their trysting tree on Good Friday. Accompanied by their "lean women," and by their little children, who would bless that day if they knew its real import to them, they marched to Leamington, a quiet, a sober, and an orderly procession; but not more quiet, or more sober, or more orderly, than the thousands who, advancing from other villages and townships to the central place of meeting, helped to organise the largest demonstration which has ever been held in the once sluggish rural districts of Warwickshire. The humblest rustic showed by his conduct that he could give point to the lines:—

When Adam delved and Eve span,
Who was then the gentleman?

The meetings at Leamington will be

memorable in the agricultural history of England. They will be the more memorable because they illustrate a feeling of true sympathy between class and class. It is true that the Warwickshire gentry were conspicuous by their absence; but perhaps the gentlemen who took part in the demonstration, and those members of Parliament who expressed their sympathy with it, are more truly representative of their countrymen than the local magnates who look upon Mr. Arch as a demagogue, or who fancy that Mazzinian conspirators have corrupted the fidelity of half-starved thatchers and ploughmen. The letter which Lord Edmond Fitzmaurice, Mr. Hughes, Mr. Mundella, and other members of the House of Commons addressed to the conveners of the meetings is characterised as much by wise counsel as by genuine kindness of feeling. They vindicate the right of combination by pointing to the fact that the farmers themselves combine. "Every farmers' meeting is a sort of combination; nor is there anything unnatural or to be complained of in this being the case." But they mainly lay stress upon the duties which the exercise of this right impose upon those who combine. They insist very properly that, when wages are kept low by the over-crowded state of the labour market, the remedy is to be sought for in migration to other districts—a remedy which occupies a foremost place in the programme of the Herefordshire labourers, and the value of which has been made singularly manifest in some recent experiences of Canon Girdlestone, who states that his time is now wholly occupied in transferring agricultural labour from the West of England to the northern counties. Emigration is a still more effective means of relief; but how is a man who is compelled to run into debt on the chance that the harvesting season will enable him to repay the village huckster, to save the five pounds without which he cannot defray the expense of his voyage to the United States or to Canada? A few individuals may work this miracle; but to the multitude these pounds sterling represent a sum which is as much beyond their reach as Aladdin's lamp or the cap of Fortunatus.

Migration may do much; but far more will still remain to be done. This can only be accomplished by the agricultural labourer being honestly admitted to a share in that prosperity which is, to a large extent, the fruit of his own toil. In the first instance, bucolic economists will denounce the new doctrine as a pestilent heresy; but we may comfort ourselves with the reflection that the heresy of one year frequently becomes the accepted dogma of the next. Those who have read the eloquent and touching letters of the correspondent of the *Daily News*, who, in order to make himself acquainted with the actual condition of the labouring class in Warwickshire, took up his abode in peasant cottages, and won the confidence of the poor lean housewives, cannot doubt that, so far as the present rates of wages are concerned, the beginning of the end has come, and that the employers—whatever wry faces they may make—will be unable to resist the demand of their men that all wages disputes shall be settled by arbitration. On this all-important question we find no difference between the Unionists and their friendly advisers in the House of Commons. The latter, indeed, recommend the labourers to meddle with other matters besides rates of wages and migration and emigration. They urge them to interest themselves in the political fortunes of the counties; to establish co-operative stores and savings-banks; to look sharply after that enclosure system which is stealthily encroaching upon the last residue of their rights in the land; and to uphold the principle of compulsory education for their children. What a noble mission Mr. Hughes and his friends invite the agricultural labourers to undertake! Not all at once will their back bear the unwonted burden; but with time and patience it will prove equal to the weight of these heavy obligations, and a new England will begin to dawn upon a regenerated race.

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.

If the South Warwickshire Union endeavours to realise the objects of its existence in the spirit which has thus far influenced its promoters, wealth, while it will not cease to accumulate, will be more equally distributed; and men, instead of falling into decay, will in future generations resemble the old British oak, which not only successfully defies the ravages of time, but reproduces itself in the stout sapling whose vigorous growth is an earnest of an equally majestic age. Now that the agricultural labourer is eager to help himself, let his more fortunate countrymen also hasten to lend him a helping hand.

THE LONDON QUARTERLY REVIEW
ON IRISH PRIMARY EDUCATION.

The argument against denominational education, from the effect which its adoption in England and Scotland must have on the case of Ireland, is felt by so many minds which are inaccessible to all other reasoning, that we are not surprised to find the zealous advocates of the system very anxious to neutralise its force. The means, however, which they are employing to do this are more satisfactory to themselves than convincing to their opponents, for they consist in the refutation of an argument which has been so misstated as to destroy its character. The assumption is that we suppose that the present Irish system is a secular one, and that what we fear is that the Roman Catholic priests will insist on its being converted into a denominational one, after the fashion of that at present existing in England. The *London Quarterly*, therefore, very benevolently undertakes to enlighten us, and in general to correct the misrepresentations which the "Ultra-Secularist" party have made. When writers of the reviewer's stamp want to fix a specially offensive stigma upon any party, they always introduce the word "Ultra," even though it may have, as in this case, no significance at all, and express nothing but intense antipathy to a party for whom the designation of "Secularists" is not sufficiently expressive unless it be strengthened by the little word, which may always be relied on as an effective instrument for awakening popular prejudice. "Ultras" may be accused of any sin, or folly, or mendacity, and therefore it is safe to impute to them an argument which must be based either on gross misrepresentation or absolute ignorance of the subject. The idea of thus turning the flank of the enemy is ingenious, and it is wrought out in the *London Quarterly* with considerable ability. The article is not less effective because it speaks with a confident dogmatism which never seems to entertain a suspicion that possibly it may have mistaken altogether the case with which it is dealing. If its views could be sustained, it would no doubt be very comforting to those people who are not at all troubled by the idea that their educational views are inconsistent with justice, but are greatly disturbed by the fear that they may be worked to the advantage of Romanism, and to whom it would be a great relief to think that, after all, it was not they, but those miserable "Ultra-Secularists" who were playing into the hands of the Ultramontanes.

Unfortunately, however, the reviewer proceeds upon an entire misapprehension. Strange as it may seem to him, it has neither been asserted nor implied by Nonconformists that the Irish system as it is answers to their ideal. They believe that the Irish system, as originally sketched out by the late Lord Derby (then Mr. Stanley) was truly a national system, and that the only possible way of meeting our present difficulties is to build on its lines. But they know quite as well as he does that this honest conception was strangled in its birth—that the Irish schools have never fully corresponded to the original design, and that denominationalism has quietly gained one point after another until now the "vested" schools are nearly as sectarian as the most denominational schools in this country, while in the "non-vested" ones denominationalism has gone to an extent to which we hardly have a parallel. But we know, too, that even yet Cardinal Cullen is not satisfied, that Archbishop Manning is not satisfied, and that both alike insist that if Irish education is to be dealt with on the same principle that has been adopted in England, and is proposed for Scotland, their demands must be conceded. That principle is that the character and extent of the religious instruction to be given in public schools is a local, not an imperial question, that with nations differing so widely from each other as England, Scotland, and Ireland, uniformity of system is impossible, and that in each case the wishes of the people themselves must be consulted. We are quite aware that Cardinal Cullen demands a freedom for the development of his own ecclesiastical system in his schools such as no Church hopes to secure for itself in this country, but he pleads that it is only what the majority of the Irish desire, and what the peculiar circumstances of Ireland demand. As a reply to this we have before us an elaborate comparison between the Irish system as it is, and that which is proposed for Scotland under the Lord Advocate's bill, which proves beyond possibility of dispute that the former is the more denominational of the two. But this is no answer to Cardinal Cullen. What he asks is not that the same system should be established in Ireland as in Scotland, but that as much deference should be paid to the wishes of Ireland as to those of the sister country. Had the *London Quarterly* reviewer dealt with this side of the case, and supplied a satisfactory answer to this reasoning, he would

have done real service. As it is, he has simply answered an argument which no one advances. His difficulty is not to show that the establishment of a uniform system for the three countries on the basis of that of England would be to abate the denominationalism of the Irish schools, but to show how the principle of uniformity, having been abandoned, and the propriety of introducing a religious element in national schools having been asserted, it is possible to refuse Cardinal Cullen's demand that in Ireland the nature and extent of that religious instruction should be determined by the people themselves. It may be said, indeed, that in every case Government protects the rights of a dissentient minority by a time-table conscience clause, and that it may equitably insist upon doing the same in the Irish schools. But even here it is answered that circumstances differ, and that there can be no advantage in maintaining a protection for minorities in places where there is no minority to protect, as is the case in a large number of parishes in Munster, Connaught, and Leinster. But still further, what conscience clause can be a protection in a really Romish school, such a school as those of the Christian Brethren as described by the inspector? "Nothing" (says Mr. Harvey) impressed me more than the religious element which pervaded them. The emblems and figures hanging on the walls, the flowers adorning the teacher's pulpit, the religious profession and dress of the teachers themselves, the observances required of the boy, as, for example, the repetition aloud of the "Hall Mary" by the boys in the junior schools, and its inward repetition by the boys in the senior school (an observance even more marked from the silence and the sullen pause in all the ordinary school work that attend it) all these separated the schools from ordinary schools, and made them peculiarly and essentially Roman Catholic. Yet these are the popular schools in large districts of Ireland, so popular that they are rapidly monopolising the education in them, and the Government must support them if it is to carry out its own principles in that country. Of what use would any conscience clause be in them? The whole atmosphere is Romish, and no provision that the State can make can protect those who come within its influence. It is for English Protestants to decide whether they are prepared to pay for such schools as these or not.

The *London Quarterly* has, in short, given us a clever piece of special pleading, but that is all. It is as clear as ever, if possible clearer, that Ireland must be given up to the Ultramontanes, unless we are prepared honestly to carry out what the *Reviewer* calls an "ultra-secular system," impartially everywhere. He is compelled to admit that Mr. Stanley first contemplated "combined literary and separate religious instruction," that is, the most Conservative statesman and the strongest Churchman in Lord Grey's Cabinet, actually proposed a scheme on the very basis which Nonconformists advocate to-day, and are called "Ultra-secularists," "No Bible Protestants," and a number of other unpleasant names for advocating. Mr. Stanley listened to the suggestions of men of narrower views than his own, and so ensured the failure of a scheme which needed only to have been consistently worked out to ensure success. The testimony of the late Royal Commission incontestably proves that the difficulties arose out of the introduction of the religious element, unsectarian as it was. The evidence of Dean Meyer shows that in its earliest days it had the sanction even of the Pope Gregory XVI., but the continued modification of the system in deference to the wishes of Protestant churches, led to a change in the feelings of the Roman Catholics. "It is beyond question" (say the commissioners) "that a handle was 'unfortunately given to suspicion and distrust' by the introduction at various times of books of 'a religious character, and by the conviction expressed by some that the whole system was of a religious character, and as they become convinced themselves that it was impossible 'strictly to separate religious and secular instruction.' The passage is most suggestive. It proves that the demands made by the Roman Catholics now are the results of the continued extension of the religious element in the schools; and that they were originally willing to accept a 'combined secular and separate religious' system, but that their jealousy was awakened by the resolve to give the former a more religious character; and above all that the only way in which their demands can be resisted is by a return to the plan laid down in Mr. Stanley's letter. If religion is to be taught in national schools Roman Catholics will claim that they shall be allowed, where they are predominant, to teach it in their own way, and whatever statesmen are at the head of affairs, they will be compelled to concede it. For a

time the *London Quarterly* reviewers may succeed in deceiving themselves and others; but, sooner or later, the English people will have to make their choice between the separate system of the Nonconformists for the whole empire and Cardinal Cullen's denominationalism for Ireland.

A BRITISH FAST.

(By our Parliamentary Correspondent.)

It has so happened that since the House of Commons adjourned last Tuesday not a single political event has occurred which could serve as a text for the most meagre of sermons. On Friday, however, I had an opportunity of seeing how the English people spend one of their most sacred fast days, the holiest day of all the year—at least so their Church says—and, with your leave, I will tell them what I saw. It was, as every one knows, very wet, and I was unable to do what I usually do on Good Fridays. The Crystal Palace, however, being easily available, I determined to go there, not so much for the sake of any particular personal amusement, but in order to learn what a Good Friday at the Palace was like. After a journey of unusual difficulty, caused by the number of the trains, we succeeded in reaching the entrance to the Palace, and I was amazed to find myself in the midst of a crowd as dense as that which was collected at the Handel Festival. It was not a crowd of quite the same kind, but was almost entirely made up of the lower, middle, and upper working classes. There were a great many young men from shops and warehouses, accompanied by young women; there were also a great many mechanics with their wives and children, and later on the excursion trains from the country brought their contingent of unmistakable rustics. All were well-behaved, and together they made up a very fair specimen of the great mass of what is called "the people." They were a fair representation of England, and so they attracted me. The dresses were most extraordinary. Blue neckties, dark and light, very much predominated, and I inferred that this predominance had something to do with the late boat-race. The confusion of colours was enough to drive a painter mad. Women with dark-coloured gowns had scarlet shawls, and red hair was relieved by light-green ribbons. It was comparatively early, but the refreshment stalls, although it was a fast day, were doing a roaring trade. I saw two youths cast anchor by the first stall to which they came, and each one ordered a large pork pie, as big as the top of my hat, and a pint of stout.

Thinking that the extra sixpence required for the aquarium would keep the place quiet, I made for it, but it was crammed so that it was almost impossible to move. The interest taken in the wonderful creatures there was very great, and it was only by strenuous pressure that the police could keep the stream moving before the most popular glass tanks. It was pleasant to see so much excitement at the sight of these fishes. They, no doubt, taught a very wholesome lesson to those who looked at them. Their beauty for one thing is very remarkable, but more than that, their strangeness and their infinite variety give hints of the boundlessness of Nature, and seem to remove the commonplace limits of ordinary existence. "To think," said a man near me, "that there should be such things as these in the world!" No doubt it was difficult, poor man! for him to think it, shut in, probably, by houses, by smoke, and a monotonous occupation above which his imagination could hardly ever lift itself. To think that beyond Whitechapel there was really the ocean, the Pacific, for example, with its thousands of miles of sea caverns swarming with life. The thought was an inspiration.

Wombwell's Menagerie was attached to the Palace for the day, and thither I went next. The band was outside the entrance playing what is called "sacred" music. Being Good Friday, no other music was permitted. What a curious superstition is this of "sacred" music! Blow in B and Greens in D, and all the dreariness of the compositions of the organists of the British school are legitimate and religious, and the Choral Symphony is profane! The inconsistency is all the more marked too at the Crystal Palace, because no restriction is really laid upon any of the amusements. While the "sacred" performance was going on below, all secular strains being rigidly interdicted, the sports in a gymnasium were in active operation in the gallery just above, and marvellous feats on the swings were accompanied by hymn tunes. The glory of the menagerie seemed to have faded very much during the last thirty years, or possibly it may be that the glory-investing faculty of thirty years ago had faded

somewhat. However that may be, the place was very disagreeable and very damp, and I escaped from it as soon as possible. By this time the Palace was so full that locomotion was difficult, and being tired I went home. On my way one or two reflections occurred to me.

The first was that fasting is a thoroughly un-English institution, and should be abolished. It is an Orientalism entirely foreign to our habits, and I must say that I think our habits have the right on their side. Fasting to a certain extent in order to prevent sin is comprehensible, but why, having sinned, we should fast, is incomprehensible. Fasting, too, as a physiological effect of grief, is comprehensible, but predetermined fasting to commemorate grief is an absurdity. To the great mass of the people in this country fasting is a mere pretence, and frequently on Good Friday it means the pork pie and the pint of stout, as it did with the young men just mentioned.

The second reflection was that Good Friday should be abolished. On this day we are supposed to bear in mind the most miserable event that ever happened in the world's history, a dismal judicial murder, typical for all time of the murder of the best in man by the worst in man. Whatever theories we may hold about what was done on the first Good Friday, the crime of that day fills us even now with horror, and it is still so near to us that when we think about it we are more disturbed than at the darkest deeds of contemporary or even personal history. It is quite impossible for us to summon up to order at a particular moment the emotions proper to meditation on this murder, and even if they could be made to come when called it is doubtful whether they should be called. One thing is quite certain, that the people generally do not feel them on Good Friday, and that they turn the day into a holiday but little less lively than Christmas Day. To a reflective person, no matter how superior he may be to ecclesiastical prejudices, this is not pleasant. I did not like to see a mob of laughing young men and women "celebrating" the anniversary of the death of Christ by means of the excursion train, swings, wild beast shows, and unlimited guzzling. There was no particular wrong done, because probably they never thought about what they were doing, and naturally welcomed Good Friday as nothing but a day's outing. But would it not be better to get rid of the incongruity? Let Good Friday drop, and let us have in its place a real holiday, say on the 1st of August, sacred to the memory of the walk through the corn-fields, and the liberation of the soul achieved there for all time from the bondage of a dead tradition.

The last reflection, or at least the last with which I shall trouble your readers, was that we are guilty of a great deal of very empty homage to what is thought to be religion, and that this homage, too, should be abolished. The Crystal Palace Company advertised the attractions of the Palace on Good Friday. The Octopus, Sims Reeves, and the beasts all figured in the newspapers. But to save appearances the concert was to be "sacred." That was just the touch of the hat to the Church. The Company are not worse than others in this respect. Everywhere the same hypocrisy prevails. The House of Commons has prayers before business commences, and members worship in order to secure their seats. It is to be hoped no recording angel moves for returns of the number of prayers really prayed by those gentlemen who at four o'clock so solemnly turn their faces to the wall. My neighbours go to church rigorously every Sunday, but I observe that they openly boast that their measure of the value of a sermon is its brevity, and that the quicker the Litany is galloped through the better they like it. Soon I expect it will be the fashion for people not to go to church, but to leave their cards, and those who do not leave their cards will be set down as great infidels, just like those who "go nowhere" now.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

THE COMMON SCHOOL EDUCATIONAL SYSTEM IN THE UNITED STATES.

Now that the educational question in England excites so deep and general an interest, a few facts relative to the working of the common school system on this side of the Atlantic will probably be both timely and useful.

The public schools in all the cities and towns of New York State are divided into five divisions, representing different methods of teaching according to the age and attainments of the scholars; the whole forming one complete and harmonious system. There are low primary and high primary, intermediate, grammar and high schools. The scholars

are eligible for entrance into the schools at five years of age, and they may remain until twenty-one at latest. In the low primary, or infant schools, the teachers inform me that children are often brought to school on the very day they reach the requisite age. In these schools all classes are represented without "distinction of persons." There are merchants' daughters in silks and jewellery side by side with the girls of working men, the sons of leading citizens, engaged in law and commerce, next to the sons of their fathers' clients, or of their fathers' workmen. This social freedom, this general ignoring of caste distinctions, in the schools of the Union, is worthy of all admiration. I am prepared to argue that Englishmen are politically and more truly free than Americans, but not so socially. There they beat us, and on that point I could write as enthusiastically as any American.

In visiting the various schools, which are under the care of Professor George F. Green, at Cohoes, I was most pleased with the low primary, or infant schools. The little children sang with heart and voice, and it was a delight to listen to them. Their attention was fixed and earnest. They missed nothing of a lesson admirably adapted to their tender years. These dear little ones sang principally what are called "exercise songs." Here is a verse of them:—

Right hand up, left hand up; whirling see our fingers
Folded now, let us bow, gently to each other so,
Singing cheerily, cheerily, cheerily,
Clapping merrily, merrily, merrily,
One, two, three, don't you see
Where scholars love to be?

As they sang they accompanied themselves with motions—bowing, clapping hands, &c. To see the little things earnestly watching every signal of their teacher, and each trying to do his or her best, was a pleasant sight not to be forgotten.

In the high primary schools the pupils were older and rather more advanced. There I heard an excellent rendering of—

The harp that once through Tara's halls.

In the other schools there is a gradual improvement in the educational standard until the High School is reached, of which Mr. O. P. Steves, a master of Arts of Union College, is head master. In this school the pupils were older, and in passing through the subordinate schools they had reached a higher grade of education. Hence Mr. Green had to teach them not only to sing, but to sing by notes. He has also to do the same in the Grammar School. The High School, which is exclusively under the control of Mr. Steves, is a very superior institution. After the music lesson we stayed to observe some of the ordinary lessons, and the result was to convince us that whatever lack of education there may be in this country (and I regret to say there is a great lack of it), it is the fault of the people and not of their schools. The young ladies and gentlemen we saw were well versed in a knowledge of the classics, mathematics, geometry, astronomy, &c.; Mr. Green had, therefore, every advantage in giving his lessons in the High School, comprised of the pupils of advanced attainments. I regret to say I am not what Americans call a "singist," but as I listened to Mr. Green's explanations of the theory and practice of vocalism, I wished I had had such a preceptor to teach me to sing when I was at school. Although no singer, I think that Dr. Sparks, who has done so much to promote the cause of musical education in Leeds, or Mr. Curwen himself, would have pronounced the singing of Mr. Green's High School pupils satisfactory in the extreme.

It may be interesting to your readers to have some detailed information respecting the public schools in Cohoes, which is a city of about sixteen thousand inhabitants, and where the system is the same as that carried out in other places. I am indebted to Mr. Steves for the following statistics:—

The number of separate schools is 20, of which 13 are primary, 5 intermediate, 1 grammar, and 1 academic. The number of teachers is 25, of whom 16 teach in primary schools, 5 in intermediate schools, 2 in the grammar-school, 1 in the high school, and 1 in music. The number of pupils enrolled at the present time is 1,318, of whom 941 are in primary schools, 246 in intermediate schools, 96 in the grammar-school, and 35 in the high school. The average number of scholars per teacher is, in primary schools, 58, in intermediate schools 49, in the grammar-school 48, and in the high school 35. The average number of scholars per teacher for the city is 55. In the public schools of Albany the number of pupils per teacher is 50; in Troy, 37; and throughout the State, as per superintendent's report for 1871, it is only 36.

The entire control of these public schools is vested in a board of education, consisting of a president, who is elected by the Common Council of the city; the Mayor of Cohoes *ex officio*; and two commissioners elected by each of the city wards. The schools are so popular among the citizens of all classes that there is scarcely any private tuition in

the place. Girls and boys are taught together in all the schools.

The Hon. A. B. Weaver, "Superintendent of Public Instruction," in his last report on education in New York State, makes some remarks which are worth reading by Englishmen:—

There is no other department of their government for which the people pay so much and so cheerfully; none so essential to their welfare; none so deeply embedded in their affections. They regard it as the source of their social happiness, the conservator of public order, the foundation of their political privileges. It conveys to their homes the blessings of intelligence and refinement; it does more than any other agency to render theoretical equality actual; and affords the most certain assurance that our free institutions shall continue. Those who have such a great interest at stake are naturally solicitous concerning its management. They have a right to demand that the system shall be conscientiously administered; that the funds dedicated to the support of the schools shall be faithfully applied; and that the instruction given shall be pure and thorough.

The "religious difficulty" does not exist in the United States. The law does not say that the teacher shall read the Scriptures or teach elemental religion, but neither does it prohibit the teaching thereof. The problem is quietly solved by the reading of a small portion of the Bible, with such explanations as the teacher chooses to give. I found there were a few, but only very few, Catholic scholars. The Romanists have schools of their own, and, as a rule, the priests are as bitterly opposed to the public school system in America as they are in Ireland. Nevertheless, this educational organization is the one great hope of the Union. Without that there would be little prospect of Brother Jonathan's rescue from the depth of corruption into which he has fallen. A well-known judge said to me, "Our school system will save us." God grant it may! I, for one, believe it will—ultimately.

DARWINISM TESTED BY RECENT RESEARCHES IN LANGUAGE.

A paper was read a few days ago on the above subject at the Victoria Institute, London, by Dr. Bateman, of Norwich, of which the following is a brief abstract:—The lecturer began by remarking that no works in modern times had exercised so great an influence for good or for evil as the "Origin of Species" and the "Descent of Man," and that no more suitable arena could be selected for discussing Darwinism than the Victoria Institute. Although announcing himself as a decided opponent of Darwinism, he stated his intention of treating the subject fairly, observing that he had no *a priori* objection to raise against it, and that he should not reject it from any fancied notion that its adoption was derogatory to our dignity, or inconsistent with man's position in the order of nature; he was even prepared to admit that the descent of man from an ape might not be inconsistent with *natural* religion, but he maintained that it was directly opposite to *revealed* religion, which tells us that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." After a brief review of the main features and general purport of the "Descent of Man," and having called attention to Mr. Darwin's statement that the difference in mind between man and the higher animals was one of *degree only, and not of kind*, the lecturer stated that the object of his paper was to show that man does possess a distinctive attribute, of which not a trace can be found in the ape or lower animals—an attribute of such a nature as to create an immeasurable gulf between the two. This attribute he asserts to be the faculty of articulate language, which he maintained to be the difference of *kind* which Mr. Darwin was in search of. After stating what he understood by the term language, he proceeded to discuss the question as to whether language was the exclusive prerogative of man, and having shown there was no analogy between the pantomimic and other forms of expression peculiar to animals and the articulate speech of man, he asserted that language was our Rubicon, and no brute would dare to pass it. He then entered fully into the question of the seat of speech, observing that as the remarkable similarity between the brain of man and that of the ape could not be disputed, if the seat of human speech could be positively traced to any particular part of the brain, the evolutionist might then say, that although the ape could not speak he possessed the *germs* of that faculty, and that in subsequent generations, by the process of evolution, the speech-centre would become more developed, and the ape would speak—in fact, would become a man! He showed that none of the various theories as to the seat of language would stand the test of an impartial scrutiny, and he mentioned instances where persons could talk when the presumed seat of speech was invaded by an enormous tumour, completely disorganised by disease, or destroyed by a pistol-shot! With these facts before him, he asked whether speech, like the soul, might not be an attribute the comprehension of which was beyond the limits of our finite minds. Having disclaimed all preconceived hostility to Mr. Darwin, he (Dr. Bateman) concluded by saying, that if the scalpel of the anatomist had failed to discover a *material locus habitandi* for man's proud

prerogative—the faculty of articulate language; if science had failed to trace speech to a material centre, had failed thus to connect matter with mind, he submitted that speech was the barrier between man and animals, establishing between them a difference not only of degree but of kind; whilst the Darwinian analogy between the brain of man and that of his reputed ancestor (the ape) lost all its force, and the common belief in the Mosaic account of the origin of man was strengthened. The lecture was illustrated by diagrams.

THE SUN.

The Committee of the Crystal Palace Company's School of Art, Science, and Literature, now in the twelfth year of its existence, has determined to add to the ordinary teaching of the school by courses of lectures which are intended to be of the same general character as the discourses at the Royal Institution. The first of these courses, consisting of four lectures on "Recent Discoveries in Solar Physics," has been delivered by Mr. J. Norman Lockyer, F.R.S., on the four successive Thursday evenings of the present month; and the concluding lecture of the series, on Thursday last, was especially devoted to an account of the results obtained during the recent Eclipse Expedition to India.

Mr. LOCKYER commenced by a recapitulation of the most important principles laid down in the three preceding lectures, and by reminding his audience of the two methods of applying spectrum analysis to the sun. The first or general method—that of Kirchhoff—consisted in receiving through the slit of the spectroscopic double of the light picked by the solar surface as a whole, and this method had shown the sun to be a globe of intense heat, surrounded by vapours relatively cooler; these vapours consisting of volatilised iron, sodium, barium, magnesium, and analogous substances, together with hydrogen gas. The second method, or that of localisation, by which the light from some particular part of the sun was alone admitted into the spectroscopic, had led to the determination of the nature of the solar prominences, and had shown them to be the results of violent disturbances in the system of vapours. These prominences consisted chiefly of incandescent hydrogen, but in proportion to their magnitude, or, in other words, to the amount of the disturbance producing them, would be the quantity of other vapours entering into their formation. The hydrogen would always be projected to the greatest distance, and would form the outer shell or covering of a prominence. Next within it would be the substance called helium, and only known as producing a bright yellow line in the spectrum. Within this would be sodium, within the sodium iron, and so forth. The occurrence of the disturbances by which the prominences were produced was believed to be due to currents or "solar winds," and it had been possible to determine that these winds swept over the solar surface at a velocity as great as 150 miles per second of time. It was manifest that such great projections of vapour from the sun must be attended by corresponding descents of vapour; and the phenomena, when occurring on a portion of the luminary that was directed towards the spectator, might be described as "uprushes" and "downrushes" with regard to him. The direction of the vapour, whether towards or away from the spectator, might be determined by the degree of refrangibility of the emitted light. The audience all knew that the red waves of the solar spectrum were the longest and the least refrangible, while the violet were the shortest and the most refrangible, and the waves forming the middle portion of the spectrum were intermediate in all respects. Let them imagine the case of a man who lived at Sydenham, and who constantly despatched messengers to London, say one every minute. If the interval were regularly observed, and the messengers all travelled at the same uniform velocity, they would obviously reach London in regular succession, one minute apart. But if the sender started to come to London himself, bringing his staff of messengers with him, and still continued to despatch one every minute in advance of his own progress, the messengers would reach London at intervals of less than a minute. If the sender travelled in the opposite direction away from London, and still sent off his messengers as before, the intervals between their arrivals would be lengthened. Now, in this homely illustration the messengers might be taken to represent the successive waves of a ray of light, and the periods between their arrivals as the intervals between the waves. It was manifest that, if the source of light was approaching the spectator, the intervals between the waves would be shortened; and that if the source was receding, the intervals between the waves would be lengthened. In the former case the emitted light would approach the wave length and refrangibility of the violet rays, in the latter it would approach the wave length and refrangibility of the red rays. If, therefore, they took a line near the middle of the spectrum (and the F line indicative of hydrogen might be used for this purpose), and if they found it was deflected from its normal position towards the right or violet end of the spectrum, then they inferred that the source of that line was advancing towards the spectator. If, on the other hand, the F line was deflected towards the left or red end of the spectrum, then the source of light would be receding from the spectator. In the former case there would be an "uprush," in the latter a "down-

rush," of solar vapour; and the velocity of some of these "uprushes" had been approximately estimated at 40 miles a second. During this period of the lecture a number of photographs were exhibited on the screen by the electric lamp, showing the appearances of deflection of the F line that had been actually observed. The lecturer next proceeded to describe and illustrate the influence upon the sodium line of differences of temperature and of pressure, and he showed that it became wider under increased pressure, and that it ceased to appear as an absorption band under high temperature, but became bright instead of dark. These differences were shown by photographs of the spectra of "uprushes" and "downrushes," the heated sodium vapour of the uprush producing a bright line—the comparatively cool and more highly-condensed vapour of the downrush producing a dark and much wider line, sometimes deflected in the manner previously described. The chief question sought to be determined during the late eclipse was stated to be the constitution of the corona—whether entirely solar, or partly solar and partly derived from other sources; and, incidentally to this, the extent of the envelope of hydrogen around the solar mass. Observations made during a former eclipse, in Sicily and in America, had seemed to show the presence of hydrogen vapour at a distance of eight minutes above the dark moon, as was supposed, far above any possible hydrogen atmosphere; and also to show the presence of an unknown matter, giving a line in the spectrum numbered 1,474 by Kirchhoff, at a height of 20 minutes above the dark moon. It had been suggested that the hydrogen and this other substance were not actually present at these remote points, but that the spectroscopic was receiving light reflected from a lower region. This was, in fact, the question to be decided. The ordinary shape of the solar spectrum, and the arrangement of its bands in vertical lines, were next explained to be merely a result of the shape of the slit commonly used for the admission of light; and if we used a crooked slit instead of a straight one, crooked lines would be obtained. In like manner a ring-shaped slit would furnish a spectrum composed of overlapping rings of the several colours into which the incident light could be broken up. This consideration suggested that the corona itself, if viewed through a prism or train of prisms, should yield, by the formation of similar rings, certain evidence of its own nature. Professor Respighi, in conducting this observation, just as the sun disappeared, saw the prominences built up in red light, in yellow light, in green light, and in violet light; and then as the moon swept over those prominences they became invisible. He saw the yellow light generally die out, and next he saw a bright ring, painted in red, green, and violet, start up in the field of view of his instrument; and as long as the prominences were invisible both on that side of the sun and on this, he saw this magnificent ring, which threw him into a state of the highest possible delight. In addition to the red ring and to the green, which indicated the presence of hydrogen, he had a second green ring, more brilliant than either of the others, and produced by the substance which gives the line of 1,474. It is quite certain that these rings were due to the direct light of the corona, because if they had been due to light reflected from below there would have been also a bright yellow ring from the reflected light of the helium, which it immediately subjacent to the hydrogen. It may be taken as proved that the hydrogen actually exists to a distance of eight or ten minutes from the sun; and the unknown cause of line 1,474 to a distance of twenty minutes at least. The observations made at Bekul, 100 miles away from Professor Respighi's station, were entirely confirmatory of his own. At Bekul some excellent photographs were also taken; and these, when compared with Mr. Holliday's drawings of the corona, show that the marginal portions of the visible radiation have no actinic power, and that a great part of what is seen by the eye cannot be reproduced by the camera. In comparing the results of visual and photographic observation there is a wide field for the prosecution of research.

Mr. Lockyer concluded by referring to the immense importance of the sun, as the source of all the work done in the world, in the economy of nature; and stated that it might be regarded as a globe that was incandescent, but not burning—a difference that he illustrated by that between a piece of coal and a cannon-ball, both at glowing heat. The theory that the solar heat was due to the impact of meteors must, he thought, be abandoned; and it was probable that the sun was not fed, and that its heat must in time be exhausted. But on the hypothesis of Helmholtz, that the heat was due to contraction, it would not only be enormous in amount, but also very enduring. It had been calculated that a contraction of the sun to an extent equal to one ten-thousandth part of its diameter would supply heat at the present rate of radiation for 2,000 years; and that a contraction to the mean density of the earth would yield a like supply for 17,000,000 years. Here, however, there is no food, and the sun, like ourselves, or like a common fire, must have fuel or food or it will die. There is nothing, however, to show that it is yet cooling, and moreover its heat, due to the coming together of the original nebula, was probably great enough, according to Helmholtz, to have raised a globe of water the size of the sun to a temperature of 20 million degrees of Fahrenheit. Such a temperature and mass could well withstand a large drain upon the store; but necessarily, according to our present knowledge, a time will

come when every planet has been welded into the mass of the central luminary, which, now grandly shining, will then roll, a black solitary globe, dimly through the silence of infinite space.

Literature.

PAUL OF TARSUS.*

"The defence of Christianity is constantly 'irrational and inconsistent, while the attack on 'it is as frequently peevish and angry,' is the preliminary statement of 'A Graduate' who has just published a very remarkable volume on the life and labours of the great Apostle of the Gentiles, and in the statement is a truthful indication of the spirit and mode in which he treats the subject. He is no believer in the popular Christianity, but he is not a virulent enemy, still less does he ever approach the character of the scoffer. In his judgment there is a wide difference, rather perhaps an absolute contrast between the 'dogmas of later Christianity,' and the 'Pauline original,' and for the latter he has a profound reverence. He treats the writings of the Apostle simply as human compositions, holding that the theory of their supernatural origin finds no warrant in the New Testament itself, and in order to judge fairly of the teaching both in them and his discourses, he endeavours to place himself and his readers on 'the standpoint of a listener at 'Thessalonica, Athens, or Corinth, to whom 'the message of the new religion has come for 'the first time.' It will be evident that the writer, therefore, in treating of the Apostle and his work, pursues the same method as was adopted by the author of 'Ecce Homo' in relation to the life of our Lord. Nor is this the only point in which we are here reminded of that remarkable book. In freshness of thought and beauty of style, in the philosophic tone which pervades the whole and the remarkable insight shown in many of its suggestions, in the spirit of reverence, which is manifest even where the opposition to the popular theology is most strong and pronounced, in the singular felicity with which Scriptural illustrations are adduced in support of the argument in such a way as to excite our interest even where we do not yield our assent, there is so marked a resemblance between the two books that the one may very well be accepted as a supplement to the other. Paul is regarded, not as a theologian, but an active Christian worker, who first succeeded in saving Christianity from becoming a mere Jewish sect, and then in securing for it a wide acceptance in the Gentile world. Our author is strongly possessed with a view of the danger to which Christianity was exposed in its first days from the Judaizing tendencies that were abroad. 'Judaism was the cradle of 'Christianity, and Judaism very nearly became 'its grave,' is the first sentence of the book and the author's aim is to show that Paul alone rescued it from this fate. Christ might have lived and died, therefore, but if there had been no Paul it would appear as though the world would have been left without Christianity. We are asked, indeed, to believe that in Jerusalem, where the influence of Paul was not predominant, the Christian Church had come to be regarded as little more than a branch of the Pharisaic party, and enjoyed a toleration which would otherwise have been denied to it. 'Strict in 'the fulfilment of those obligations which the law 'imposed, the college at Jerusalem may have been 'looked on as a mere offshoot of the Pharisaic 'sect, which provoked no antipathy on the part 'of the Jewish Hierarchy, because it advised 'no innovation on the practice of the orthodox 'Israel.' Such a view is altogether unwarranted by the facts of the case. No doubt James, and others in the Church at Jerusalem, desired to retain more of Jewish ceremonial in the Church than was in harmony with the genius of the Gospel or compatible with its extension throughout the world; but even they insisted both on truths and practices, which separated them widely enough from the old faith, and were sufficient to excite the antipathy of the hierarchy; and if this did not manifest itself in overt acts of persecution, the abstinence was due to want of power rather than want of will. Had Christianity not been of Divine origin indeed, no doubt it would have gradually lost its distinctive character, but if Christ were really risen, the Gospel could not but be Divine, and the Church, which had such a message to proclaim, though it might have been greatly hindered and dwarfed in its development by human ignorance and weakness, could never have subsided into a Jewish sect. If the resurrection were a myth, we cannot account even for the success of Paul, who himself

* Paul of Tarsus. An Inquiry into the Times and the Gospel of the Apostle to the Gentiles. By a GRADUATE. (Macmillan and Co.)

frankly confesses that if Christ was not risen then was his preaching vain; but as the resurrection is the great fact of all history, then, even had Paul never lived, the religion could not have been entombed in the dry forms of the old Judaism. We cannot assent, therefore, to the bald assertion that "the career of no man has ever produced such lasting effects in the world's history as that of Paul," for Paul is thus placed above his Master, so far as influence on the world's history is concerned; and what is worse, the idea is suggested that Christ's own work would have been resultless had not Paul rescued it from the overthrow with which it was threatened. We recognise, of course, as fully as our author the importance of Paul's teaching and labours, and we find in the raising up of such a man for his special service, one of the clearest evidences of a Divine care of the Christian Church. Our point of difference from our author is that we see in the Christianity of the Church at Jerusalem, prior to the conversion of Saul of Tarsus, a vitality which would have preserved it from the fate which he thinks was awaiting it, when Paul, by freeing it from the trammels of Judaism, and fashioning it more after the mind of Christ, gave it a new character and force.

The point is interesting not only on its own account, but because it exhibits the spirit in which the subject is discussed throughout. It is not Paul as the possessor of supernatural gifts, or even, as a large number of Christians regard him, as the preacher of the doctrine of justification by faith, who is before us here. He is sometimes considered (we are told) as "the author of those subtleties which took their rise in Alexandria, after Christianity was made to contribute to the syncretic philosophy of Philo, and which culminated in the dialectical refinements of the fourth and fifth centuries." He is really a preacher who took "Jewish monotheism, engrafted on it those limitless energies which he recognised in the mediation of Christ, and inculcated an intensely spiritual, as well as an exactly practical morality." We cannot see how any one can regard this as an adequate account of the apostle's teaching, and yet there is both pleasure and profit in following the course of one who regards it in this light only. Our very faith in the divinity of the New Testament may unconsciously prevent us from seeing points which strike one who looks at its writings as human compositions, and who at the same time feels that there is in them much to command not only admiration but reverence. The testimony of such a man in relation to certain features of Christianity may be valuable in our conflicts with positive unbelief; possibly his interpretations of Scripture may suggest views of truth which hitherto have escaped us. We need not reject the light and help we can thus gain because we do not admit the theory of the book. Still less need we anathematise and denounce it, although we consider it miserably defective as an exposition of Christian truth. It is a view of the New Testament as it appears to a man of wide culture and religious instincts who bows before the mingled grandeur and simplicity of the Gospel, though he has no faith in the popular view of Christianity, and as such it is eminently instructive and helpful in enabling us to understand a class of opinion with which Christian teachers must deal. Men who take this attitude to the Church are of all others those whom it is most necessary, and at the same time difficult, to treat wisely, and as the first condition of success is that they be thoroughly understood, those who differ most from the teachings of this book may find advantage in studying it carefully.

We are indebted to the author for the mode in which he deals with the mythical theory of the Gospels. His reply to the common argument in its favour based on the existence of discrepancies and contradictions in the narratives is marked by that insight which indicates real historic genius. The common idea is that the existence of such diversity between two narratives, even in points of detail, is destructive of all confidence in both. There are things continually occurring which might shake the faith of all thinking men in such a view, but there are few who understand thoroughly what is here expressed very pitifully. "The more accurately two persons narrate their impressions of the same great events, the wider is sure to be the discrepancy between them." If any of our readers will only take the trouble to compare the accounts of the Queen's entry into the city on the Thanksgiving Day, or of a much simpler matter, the outrage upon her on the Thursday morning, as given by the correspondents of the different journals, he will be convinced of this. They were written by men trained to observation, who were perfectly honest, and who sought to be veracious, and yet they exhibit such inconsistencies that they

might, on the principles on which the mythical theory rests, easily furnish an argument constructed on the model of the well-known "Historic Doubts" to prove that the whole story of the Prince's illness and the great national festival was a legend. The fact is "no two men see facts in exactly the same light," or direct their attention to exactly the same "circumstances"; and if the apparent discrepancies which thus necessarily arise are to discredit the narrative, we know not what history would prove unimpeachable. But the most convincing answer to Strauss and his followers is found in the character of Christ Himself, which if a "hallucination of the evangelists, is the most amazing and the most attractive conception which the imagination has ever framed." We wish we could quote the whole of our author's very striking observations on the point. We must satisfy ourselves with an eloquent passage in which he contrasts the Socrates of Plato with the Christ of the evangelists.

"But the draft of an idealised portrait has been once made, and by the greatest master of dramatic language which the ancient world produced. Every effort of his imagination was lavished by Plato in completing the picture of his Socrates, and the works of this incomparable writer have come down to us entire. We know that the picture is ideal, for we have a homelier portrait of the wisest Greek from the pen of another disciple, whose sketch is much more true to nature. But Plato did for philosophy what the great sculptors of antiquity did for the human form. As they invested their gods and heroes with their highest conceptions of human beauty, so Plato conferred on his imaginary Socrates the possession of the loftiest ideal philosophy. The parallel between Christ and Socrates has been often drawn. Both were reformers of society, both suffered on a false charge of impiety, and in deference to a false patriotism. But there the parallel ends. Socrates is the purest example of heathen ethics, and the Platonic system of ethics is sustained by a scheme of emanations which are intended to have the force of a religious authority, and to be confirmed by the laws of thought. But Christ is the founder of a religion. Nay, he is the religion itself. Other men have been shadows of the great Original. Here is man in the image of God—man, as the ancient seers conceived him to have been originally framed—man, as modern optimists conceive him capable of becoming. Here is the type of humanity. Henceforth religion is the imitation of Christ, because the nature of God has shone forth in the person of man. If this conception is a myth, the grandest poetical character is dwarfed into nothingness beside the narratives of the reformed tax-gatherer, the attendant on Paul and Barnabas, the physician of Troas, the fisherman of Galilee, who, whatever may be their discrepancies in detail, agree in this magnificent ideal of wisdom, holiness, loveliness. If this conception be a myth, humanity is better in its myths than it is in its verities."

Our author has himself a strong and vivid conception of the humanity of Christ, to whose influence he ascribes the power which Christianity has exerted. The force which Paul wielded was due to the fact that his apprehension of Christ was so real, his love to Him so intense and concentrated. What surprises us is that one who has such an exalted idea of the man Christ Jesus, can believe it possible that the Church which He founded could ever become an "obscure Jewish sect." Christianity has often since been in perils as serious as those which threatened it in the first days from Judaism on the one hand, and Gnosticism on the other; but it has been delivered from all, and in its times of greatest feebleness has shown that its life was hid with Christ, and this life could not but manifest itself. The power of the humanity of Christ, alike in the teachings of St. Paul and the great Christian preachers, rests mainly on the belief in His Godhead, and if that be denied, we know not how it is to be explained. It is quite true that as men insisted on embodying the mystery of the Incarnation in some formal definitions, and explaining it by metaphysical reasonings—"Christ ceased to be a person, a man, and became a nature, an hypothesis, a debate, a disputation," and as the inevitable result, "the love of Christ was ultimately strangled by the growth of opinion." The remedy, however, is to be found not in setting forth the humanity alone, but in exhibiting it as the revelation of God. We want something more than a series of definitions, but that something is not found, while we have only "a personal Christ, a perfect man, a Being to love, to live for, to labour for, to die for, to hope in," to whom we can point.

We need the higher truth that this perfect man is "God manifest in the flesh," if we are to touch men's hearts and secure their faith and loyalty, and this we maintain, despite our author, we have in Paul's teaching. According to him, "the popular belief in that which since the days of the Nicene Fathers has been accounted orthodox, finds no positive proof in the Pauline Epistles, but rather, to judge from the important passage already quoted from the First Epistle to the Corinthians, is repugnant to the Apostle's conception of Christ's place in the Divine economy." To discuss this point would be to enter upon a very long and well-worn argument, to which it is not probable that we should contribute anything new. We can only

say that such a view of the Pauline Christology is not only at variance with numerous passages in the Epistles, but leaves us without any explanation of the success which followed his preaching of Christ crucified. To sustain it at all our author has to pronounce a very strong opinion as to the authorship of the Epistle to the Hebrews, which, in utter disregard of the opinions of eminent critics, he dogmatically asserts was not written by the Apostle. Dogmatism of this kind does occasionally mar the beauty of a book which has great excellencies. But our space forbids us at present to discuss more minutely its merits and its defects. Of the Gospel taught by the Apostle it gives in our judgment an imperfect and erroneous account, because it omits from it its central truth. Of the times in which he lived, the society on which he had to act and by which he was influenced, of the various forms of faith which he was thrown into contact, its pictures are exceedingly spirited and striking. We may particularly note its sketches of Gnosticism, of the Jewish Prophets in their character as statesmen, of the relations of our Lord to asceticism, of Herod Agrippa, and in general of the society of the time as worthy of notice. The book is one of considerable power, and its influence is sure to be felt.

THREE NEW NOVELS.

Were it not a patent injustice to a novelist to present his plot in condensed form, we should be much inclined to have recourse to this style in dealing with the three works we are now to criticise. They differ in many ways, and the tendencies and capabilities of the authors are in several respects unlike; and yet one criticism may be said to apply to all the three. It is this—that simple materials have been submitted to a process of forcing, and are now and again robbed of their colour and naturalness of setting by the exercise of quite artificial invention. There can be no doubt about the fine poetic sympathy, the airy, picturesque, descriptive manner of Mr. Hatton; but he has over expanded his fictitious autobiography of the Perpetual Curate of Summerdale-in-the-Water. Were it not that he is never at a loss for a fine picture, for a fit reflection very aptly couched, as, for instance, at the close of the chapter titled, "An Undying Perfume," we should at once feel the force of this. It is only because Mr. Hatton is even more a poet than a storyteller that his stories do not seem spun out and become wearisome. The truth is that they do not. Mr. Hatton is more of an artist than we are at first inclined to admit. He lays on his colour skilfully, and never indulges his vein of half-poetic reflection without at least some show of dramatic justification. Nothing could be finer than the way in which he in this instance gets effects of a subdued but very effective kind from the directly contrasted moods of the presumed teller of the story at different periods of his life. Ruth Oswald, the dean's younger daughter, with her fine simplicity and true artistic instinct, is well portrayed, and so is the dean himself, and there can be no doubt about the truthfulness of some of the touches in the portrait of the crafty Pensax. Himbleton's change from his curacy, with the advent of the new, worldly vicar, his struggles, his anchoring at last in London as a literary man, Ruth's trials and brave-heartedness, in these terrible changes of circumstances—all is told with the utmost truth and felicity of manner. But when we read of the conspiracy of Oswald's executors against Himbleton, we feel as though there was in it a good deal of mere conventional plot-making. The last scene—where Ruth dies—is, however, very touching, and has much of the reticence of manner which makes such scenes really effective. In spite of some faults, the "Valley of Poppies" is, in point of fact, an idyl, tender and beautiful, and suffused from first to last by fine poetic feeling. Very subdued in tone, and yet sweet in their truthfulness, are such passages as this:—

"Sitting here alone in the drelight, it seems to me as if the Christmas bells burst out into wild melodies of joy while Ruth was sleeping in my arms. But this is a confusion of time. I remember when I gave her up to the women who dressed her for her long-continued sleep, that they laid aside upon the toilet-table some tiny clothing, as if they had angelic company for our darling. I saw a little pair of woollen shoes and some rosettes of narrow ribbon. I think I was light-headed at the time, just as I had been years and years before, when I saw the dean go into the cloisters before she died. I cannot dissociate these bells of Yule with Ruth's last sleep in the Cottage on the Thames. They ring out in

• *The Valley of Poppies*. By JOSEPH HATTON, Author of "The Talents of Barton," &c., &c. Two Volumes. (Chapman and Hall.)

A Woman's Faith. By the Author of "Ethel," &c., &c. (Sampson Low and Co.)

Aston Royal. By the Author of "St. Olave's," &c., &c. (Hurst and Blackett.)

my memory now as if they had welcomed the new angel in heaven—my angel—Ruth."

"A Woman's Faith," has more justification for plot—the ground being, so to speak, better prepared for the exercise of this sort of ingenuity. Of course, it would not have been easy to bring out the mingled strength and sweetness in the character of Margaret, without having recourse to some such expedient as the introduction of intrigue and the presence of Candida in the story. But somehow Candida seems to us much overdone. The unfaltering revenge and then the soft relenting and self-excusing scarcely seem consistent. Some of the other characters too, are thin. Brandon does not strike us as very real—he wants body; but Margaret herself shines forth clear and beautiful through the whole movement of the story. There is great art in the development of this heroine, and the author that created her will certainly achieve yet higher things. We will look forward to her future productions with warm interest.

"Aston Royal" has some strong points. It has a sort of meditative richness and self-sufficiency. But the characters are neither adequately conceived nor wrought out with sufficient decision. Tressa Dovercourt—a girl of sensitive religious nature, readily taking into the very depths of her tender nature those impressions which only graze the outside of the half-sluggish intellectual life of those around her—is a trying study; and now and then it must be confessed that we have vivid touches. But on the whole the impression fades away as it is produced; there is not strength and intensity enough in the writer to sustain and deepen it by successive re-presentations. We have, however, very clever sketches of Aston Royal society. The Macnornians are capably done; Bomilly, Macnornian, who marries Lucy and goes abroad and returns again, being very successfully outlined, no less than Miss Dolfen with her airs and wilinesses. Several of the minor characters are indeed quite masterly; and perhaps some of the ground for criticism is due to the author's having attempted a very ambitious theme in the character of Tressa, to the faithful development of which indeed very few writers would be found equal. The writer has taken a fancy to satirising Dissent; but is not always consistent.

MAGAZINES FOR APRIL.

(First Notice.)

The *Contemporary Review* has this month a very strong cast, and had it only been varied by a couple of lighter articles, would probably have outshone all the monthlies. As things are, with all its brilliancy of names, it is, from a popular point of view, a little heavy. It may seem a paradox, but it is the truth, that the lightest article is the most philosophical. Mr. Herbert Spencer's introductory "On the Study of 'Sociology'" is very interesting, and fully justifies his second title, "Our need of it." It is simply directed towards disabusing men's minds of the idea that centralised authority can really get rid of the evils which it assumes to deal with. This is illustrated and proved in many ways. Influences, in one word, are so multiform and complex that they cannot be calculated, and you must not expect too much from any system.

"Even individual human nature shows us these startling anomalies. A man of leisure is the man naturally fixed upon if something has to be done; but your man of leisure cannot find time, and the man to be trusted to do what is wanted is the man who is already busy. The boy who studies longest will learn the most, and a man will become wise in proportion as he reads much, are propositions which look true, but are quite untrue—as teachers are now-a-days finding out in the one case, as Hobbes long ago found out in the other. How obvious it appears that when minds go deranged, there is no remedy but replacing the weak internal control by a strong external control. Yet the 'non-restraint system' has had more success than the system of strait waistcoats. Dr. Tuke, a physician of much experience in treating the insane, has lately testified that the desire to escape is great when locks and keys are used, but almost disappears when they are disused. And in further evidence of the mischief often done by measures supposed to be curative, here is Dr. Maudsley, also an authority on such a question, speaking of 'asylum-made lunatics.'"

We had almost thought it was late in the day to discuss eternal punishment in the form and style "Anglicanus" does. Mr. Fowler writes clearly and sensibly on "Peasant Proprietorship"; Mr. James Martineau, as usual, when writing on metaphysical themes, gives the materialistic philosophers some sharp raps over the knuckles in "The Place of Mind in Nature and Intuition in Man"; "Fenianism" is written with smartness and vigour, in a sort of narrative; Mr. Holbeach disappoints us, as he seldom does, in this paper—his remarks on State education seem to us sadly beside the mark, though, of course, quite consistent with his ultra-nation of non-interference by the State. The other articles are of less importance, unless we except Dean Stanley's slight essay on the "Eighth Article," in which he attempts to explain away the obligations which subscription brings to receive a repulsive creed in its common and obvious meaning.

The other magazines of Messrs. Strahan and Co. may

be noticed in a single paragraph. *St. Paul's* is good, but wants relief. Hawthorne's "Septimius" is subtle, but unfinished and unsatisfactory, becoming, indeed, more and more so as we go on. Miss Ingelow's story is more enjoyable. Walter Huteson surely has some *arrière pensée* in "Criticism as a Fine Art," which, however, is clever; but why does he not cite Mr. Matthew Brown among the critics, whose personality is frequently communicated with peculiar strength! The "Saint 'Abe'" ballad is not so good as we should expect; it wants local colouring.—*Good Words* is quite up to the mark. Both Mr. Trollope and Mrs. Oliphant now advance to the real interest of their stories, and are both very striking. Mr. Kingsley's "Town 'Geology'" is excellent, and (Mr. Gilbert's account of the "Idiot Colony at Caterham" is in his best style. "Gerald Massey" sends some characteristic and seasonable verses, and the author of "Fernhurst Court" writes with sense and vigour on "Thanksgiving Day."—*Good Words for the Young* is keeping to its true tack, giving adventure, natural history, biography, and real life, rather than a whole magazine of fairy-lore and poetry. This number is specially good. Mr. De Liefde's sketch of the Dutch Admiral Witte Cornelius de With is very spirited; Mr. Beaton's "La Maison Bickagee" is one of the most interesting sketches we ever read; Charles Camden is at his best in the "Travelling Menagerie" and "Hoity 'Toity," whom we gladly welcome back again; Cupples Howe gives due seasoning of sea-life in "The 'Deserted Ship';" and Mr. MacDonald himself is very good in "Gutta Percha Willie." The engravings are admirable.—The *Sunday Magazine* is well varied. We have due complement of instructive and commentative matter; but also three pieces of fiction of high quality, a biography of Bunyan, and some excellent poetry. The selection is well made.

Blackwood has a strong political article on the "Ministers, the Parliament, and the Country," written in that bitter, yet exultant strain, which Tories at present naturally indulge. We expect blunders of the Government to be made the most of by their opponents, and we are not surprised to find that in the view of *Blackwood* "the Gladstone Cabinet has earned its 'dismissal.'" But if Mr. Gladstone's power has declined so seriously, and the fall of his Ministry is so near, we think we might have a little less of the truculence by which *Blackwood's* attacks are too often distinguished. It is not seemly nor politic to tell us that "the same description of character will suit the 'people's William of the present day and Mr. Jonathan 'Wild of the past.'" Happily this style of political attack has gone out of date, except with a few men whose violence injures only themselves and their own cause. It is a pity that *Blackwood* should still encourage it. Dissenters fare as badly at his hands as the Prime Minister. When he gives us argument instead of misrepresentation and abuse we shall endeavour to answer it. At present we can simply note the attack and pass on. Certain it is that no great controversies will ever be decided by a mere interchange of railings, and we at least decline to become a party in such a contention. Leaving the politics, *Blackwood* gives us very much that is attractive. It is as strong in fiction as ever. The "Maid of Sker" is one of the best serial stories of the day, and the "True Reformer" promises well. The paper on "French Home Life" is given to the subject of "Manners," and is both interesting and suggestive. Shelley, who is the subject of this month's sketch in the "Century of Great Poets," does not receive the indiscriminate praise and sympathy which his intense admirers would desire, but the estimate of him is just on the whole.

Fraser opens with a very thoughtful paper on the "Assassination of Lord Mayo," which furnishes sufficient reason for regarding that sad tragedy as something more than an isolated crime. Mr. Elliot, the writer, shows a perfect familiarity with Indian questions; points out the merits of Lord Mayo's administration; and shows how the India Office has sometimes failed to appreciate his wisdom, especially in the matter of taxation; gives a full account of Shere Ali and his relations to the Wahabee movement; indicates the danger to which our Government places itself by unwillingness to hear the truth even from its own officers, illustrating this by a very remarkable case; and concludes by insisting that England must rouse herself to a wiser treatment of India or more serious calamities are in store. The article is carefully written, and deserves attentive perusal from all who are able and desirous to look beyond the passing events of the hour. "Darwinism and 'Divinity'" is treated in the independent spirit and with the ability to be expected from "L. S.," but it opens subjects too grave and important for discussion here. The "Burgomaster's Family" is continued, and is a very pleasant attractive story. Cluseret's graphic account of his interview with the Prussians at Auber-villers is a document of historic value. It bears the mark of truthfulness and helps us to understand better some of the movements of the time. Besides these we have interesting papers on the "Monks of La 'Trappe,'" and "John Hookham Frere," the story of the pretended De Caillé, and Parisiana—the last a most instructive sketch of the state of things among our neighbours at present. The number is altogether a capital one.

As much may fairly be said of the *Cornhill*,

whose special forte seems to be to supply its readers with the higher kind of light literature which shall afford instruction in a pleasant and attractive form. Of course it has serial tales, and they are always good. This month concludes the characteristic "Story of the Plebiscite," itself sufficient to give a charm to any magazine, and commences one by Miss Thackeray, entitled "Old Kensington." But we are quite as much pleased with the suggestive story, "Le Ministre 'Malgré lui,'" a parable with French characters but English lessons; the sketch from one of the bye-ways of history, the "Prince of Tarente's Love-story"; and the interesting account of George Beattie, the poet.

The *Gentleman's Magazine* has become a very pleasant and entertaining miscellany. We may mention among the articles of the present number whose titles are sufficient to attract readers and to indicate the character of the magazine, "Tennyson and the *Quarterly Review*," "The Situation in Utah," "Our Lawyers: Untold 'Incidents of the Tichborne Case.'"

The *Christian Family* has now reached its sixth number, and goes on successfully, being interesting and well varied. It is an astonishing pennyworth, and should be welcomed in many Nonconformist households. It is sound and discriminating, yet broad-minded and really sympathetic. Mrs. Stanley Leathes contributes a good and suitable story in "Penelope," which has some exquisite touches, although it is here and there a little amateurish. The minor contributions are generally excellent. Specially we note a paper on "District 'Visiting,'" by a London minister, which has some valuable practical suggestions. Dr. Reynolds on "The 'Service of Waiting,'" and the Rev. William Braden on "M. Taine's Characterisation of John Bunyan," are very suggestive papers. Mr. Marsh's "Historical Ana" are calculated to be useful; and Dr. Godfrey's "Sketches" have much of life and truth in them. On the whole, we are glad to see the prosperous look of the magazine, which, since its enlargement two months ago, has really surprised us by its variety and the high merit of its articles.

It is some time since we specially noticed Messrs. Cassell's admirable publications. Suffice it to say that they fully maintain their character. *Cassell's Magazine* and the *Quiver* are among the most popular periodicals of their class.

Epitome of News.

The Queen remains at Baden-Baden, and visits daily one or other of the beautiful spots in the neighbourhood of that charming place. The Grand Duke and Duchess of Baden, the Prince Imperial of Germany, and the Duke of Coburg have visited Her Majesty.

The Queen has desired Colonel Henderson to inquire at all the hospitals respecting any accidents that occurred on the Thanksgiving Day, and to apprise her of any distress arising from them. One case only has been discovered—that of a poor woman who kept a little school, which has been broken up by her long absence. Her Majesty has sent her 20l.

Lord Liagar (late Sir John Young) will shortly retire from the office of Governor-General of the Dominion of Canada, and will be succeeded by the Earl of Dufferin, the present Chancellor of the Duchy of Lancaster.

Mr. John Hullah, whose name is so closely identified with the progress of popular music, has been appointed Musical Inspector for the United Kingdom by the Committee of Council on Education.

Mrs. G. W. Gordon, of Jamaica, recently married a gentleman who was formerly resident in that island.

The second reading of the Women's Disabilities Bill is fixed for May 1st.

St. Andrew's University has chosen Lord Neaves for its rector, but by a very few votes more than it recorded for Professor Huxley. The respective numbers were 73 and 70. The other two candidates, Dean Stanley and Sir Roundell Palmer, were withdrawn an hour before the opening of the poll.

Mr. Disraeli arrived at Manchester on Monday evening. Some thousands of persons had assembled in the neighbourhood of the London-road Station to welcome the right hon. gentleman, whose reception was of the most cordial character. Before the carriage left the station the horses were removed, and a number of Conservative working men were harnessed to the vehicle and drew it out of the station, singing, "Britons never shall be slaves!" There were some cries of derision and laughter, but these sounds were immediately drowned by the cheering of the greater portion of the crowd.

Mr. Gladstone has definitely declined to receive a deputation on the subject of the Public Parks Bill while the measure is in committee. The disappointed delegates have returned an answer through Mr. Guedella, intimating that they will use other means for demonstrating the opinion of "the mass of the people" about the bill and its authors.

Mr. Roby, the Secretary of the Endowed Schools Commission, has been appointed one of the Commissioners, in the place of Mr. A. Hobhouse, Q.C., who was lately promoted to be Legal Member of the Council at Calcutta. Mr. Douglas Richmond succeeds Mr. Roby as secretary.

The second report of the Royal Commission on Friendly and Benefit Building Societies was issued on Saturday. The commissioners make several re-

commendations, and amongst these are a consolidation and amendment of the law bearing upon the management of these organisations, the enforcement of the law by an efficient system of penalties, and the carrying out of an improved means of registration.

In future the price of a packet of twelve postal cards will be 6d., and the larger packets will be charged in the same proportion. Single post cards will no longer be sold.

The Caledonian and North British Railway Companies have agreed to carry third-class passengers by all their trains.

Widening the Poultry by fully a third of its present breadth (39ft.) is to be the next great City improvement.

Whooping-cough is just now the most fatal zymotic disease in the great English towns. It is most prevalent in London and Manchester.

The annual report of the Royal Astronomical Society states that very complete preparations are in progress for observing the Transit of Venus in 1872, and that the Government has granted a sum not exceeding 5,000l. to defray the expenses of constructing the necessary implements.

Major A. G. F. Jocelyn, late captain in the Carabineers, has made public a memorandum signed by eleven officers who served in that regiment with Mr. Roger Tichborne, who "having been deprived of any other opportunity of expressing their opinion, take this method of making public their firm and undoubted conviction that their old brother officer Roger Tichborne has never been seen in England since he left this country in 1853."

Last Thursday about noon a destructive colliery explosion took place at Atherton, a village about six miles from Bolton. Twenty-eight lives were lost, and eleven men and boys were injured more or less seriously.

A young man named William Horry, 28 years of age, was executed on Easter Monday within the walls of Lincoln county prison for the murder of his wife at Boston on the 15th January last. Jealousy was the cause of the crime.

A remarkable accident happened on Monday on the Great Western Railway, near Birmingham. The engine left the metals, carrying with it eighteen of the twenty carriages which formed the train. Happily only a few of the passengers were injured, and that but slightly. They were all able to proceed by the next train. The cause of the accident is said to be wholly inexplicable.

A fatal accident occurred on Thursday at the Weston-super-Mare Junction of the Bristol and Exeter Railway. A young gentleman named Corfield, only son of a wine and spirit merchant, of Banwell, was returning home for his Easter vacation from an academy at Ilminster. He alighted at the junction, and was in the act of crossing the line to reach his father's carriage, which was in waiting, when he was overtaken by a special through train, and literally cut to atoms.

The Kerry election petition has been withdrawn, and the hearing of the Galway petition has begun. Several candidates are mentioned for the representation of Wexford. It is thought certain that a Home-ruler will offer himself, and it is considered probable that Mr. Sullivan, editor of the *Nation*, will be chosen.

Civic privileges are being challenged all round by the Inland Revenue Commissioners. Their latest demand on the corporation is for duty on the Lord Mayor's state carriage. As it is admitted that no previous Lord Mayor has ever paid the impost, the arrears will reach back a considerable distance.

There is not much hope of a fall in the price of butchers' meat. Mr. Mechi, the agriculturalist, writes:—"The diminution of our sheep stock to the enormous extent of nearly 4,500,000 is a serious agricultural, and, in some degree, national calamity. I fear that the loss of capital suffered by the owners of sheep flocks during the seasons of drought will, for some years to come, prevent a return of the former numbers. But this is not the only loss, for the food-producing power of the country has been seriously diminished by the loss of manure from so many animals."

A remarkable case has just been decided by the Grimsby magistrates. A young lady belonging to the Wesleyan body was summoned under the provisions of the Pedlars Act, 1871, for hawking goods in a "missionary basket" without a licence. It was shown that the articles were sold for the benefit of a foreign mission fund, and not for personal profit. The bench dismissed the case.

The fourth annual congress of the Co-operative Societies of England was opened on Monday, at Bolton. Mr. Hughes, M.P., was in the chair, and there was a large attendance of delegates. The report stated that the number of societies in federation in the United Kingdom is between 1,200 and 1,500, with 400,000 members. The chairman discussed the question of co-operation chiefly in its relation to the retail trader, and argued that, instead of opposing co-operation, tradesmen should establish their own trade on sound and just principles. Mr. G. J. Holyoake suggested the formation of a central board in connection with these congresses.

A new club for literary men and artists, to be called "The Thackeray," is talked of.

ART CRITICISM.—Art received rather an awkward criticism from a young country bumpkin who recently met a sculptor in a social circle and addressed him thus:—"Er—er—so you are the man—er—that makes—er—mud heads." And this was the artist's reply:—"Er—er, not all of 'em—I didn't make yours, for instance."

Miscellaneous.

NEW ZEALAND.—The letter of a *Times* correspondent gives a very favourable picture of the state of things in this colony. "A complete change in native feeling and action is everywhere apparent. We, instead of the Maories, now hold the key to the position." We read, however, with regret of the rapid decrease of the race. There is a rapid increase of pheasants. "They are everywhere, and especially in the Upper Waikato plains you kick them up at almost every step."

ALCOHOLIC STIMULANTS IN WORKHOUSES.—Many facts have been published during the last few months which tend to show that the general mode of prescribing alcoholic liquors in workhouses is exciting increased attention in all parts of the country, not only amongst medical officers and boards of guardians, but amongst the public at large; and we are glad to learn that a return has been moved for in the House of Commons, which will shortly put the public in possession of important facts relating to this subject from every workhouse in England and Wales.—*Medical Temperance Journal for April.*

WONDERS OF THE DIAMOND FIELDS.—The South African correspondent of the *Gardian* says:—"I was talking a day or two since to an entirely trustworthy witness, who had just come from the fields, who told me that a few weeks ago sales of diamonds were being made on the spot amounting to 75,000l. per week, hard on four millions sterling per annum. This had gone on for some time; but when he left there was a lull. The same person had seen a bunch of radishes sold to a digger for 22s.; a bucket of potatoes for 32s.; and a single cabbage for 10s. Onions were fetching 6d. apiece. Something like a population of 70,000 persons in all is now congregated over a district which not two years ago was all but uninhabited."

FAMILY ANTIQUITY.—An important discovery bearing on the antiquity of man has just occurred. Mr. Edward Charlesworth, F.G.S., having discovered in the Suffolk crag, or older Pliocene beds, teeth of the extinct shark (*Carcharodon*), apparently perforated by human agency, as well as many concretionary nodules with longitudinal perforations unlike those produced by the action of boring mollusca. The specimens will be exhibited and described at the meeting of the Anthropological Institute on the 8th of April. If this discovery is verified, it will carry back the existence of man in England to a period coeval with the *Mastodon arcanensis*, and far more ancient than the "mammoth age."—*Pall Mall Gazette.*

THE INCOME-TAX.—Mr. W. H. Baxendale, writing from Halifax, sends to the *Times* the following calculation, showing the effect of the reduction in the income-tax from 6d. to 4d. in the pound, and the increased abatement of 80l. on all incomes under 300l., instead of 60l. under 200l., as heretofore:—

Income.	Tax.	Rate in the pound.	Income.	Tax.	Rate in the pound.
£ 100	£ s. d.	d.	£ 200	£ s. d.	d.
100	0 6 8	0 4-5	200	2 0 0	2 2-5
120	0 13 4	1 1-3	220	2 6 8	2 6-11
140	1 0 0	1 5-7	240	3 3 4	2 2-3
160	1 6 8	2	260	3 10 0	2 10-13
180	1 13 4	2 2-9	280	3 16 8	2 6-7

or, to be more concise, an income of 106l. 13s. 4d. will pay 1d. in the pound; of 128l. 1s. 4d.; of 160l. 2d.; of 213l. 6s. 8d., 2d.; and up to under 300l. a fraction under 3d. in the pound.

LANDLORD OPPRESSION.—Mr. Forster has given the public a general invitation to report to him cases of the injurious working of the Education Bill. Will he investigate the following? Richard Preece, shoemaker, Ashford Carbonal, Ludlow, and George Broom, wheelwright, next-door neighbour to Preece, have had notice to quit their houses. The first, though he had lived in the house for thirty years, has been sold up, and the other is about to follow his example, and will retire to America. The offence of these men is that they lately voted for a school board, and the landlord's reply to intercessors on their behalf was, "Broom and Preece might have stopped in their houses if they had not voted against me." There is the story as it is circumstantially told. Will Mr. Forster find out whether it is really true, and if be, and public opinion should not be strong enough to prevent tyrant landlords from repeating so gross and dastardly an outrage, will he think of some legal means for compelling them to behave like decent members of a civilised society?

THE TURBERVILLE MEMORIAL FUND.—The treasurer (Mr. S. Spalding) and secretaries (the Revs. E. White and Mark Wilks) of the fund raised on behalf of the widow and family of the late Mr. T. C. Turberville, editor of the *English Independent*, have now published a complete list of the subscriptions received, which amount, we are glad to observe, to the handsome sum of 2,661l. The fund has been put in trust in the names of four of Mr. Turberville's friends, Messrs. Thomas Walker, W. Manning, Henry Spalding, and James Clarke. It is also stated that the education of Mr. Turberville's three sons has been undertaken by the Rev. Llewellyn Bevan, LL.B., Mr. Daniels, of Birmingham, and Mr. Townsend of Bristol. The secretaries have been requested by Mrs. Turberville to express, in few but heartfelt words, to all who have rendered such aid, her deep gratitude for the honour done to her dear husband, and for the effectual kindness shown to herself and her children in the time of her calamity.

GOOD FRIDAY AND EASTER MONDAY.—Friday was the most miserable Good Friday which has

been known in London for many years. For several hours the rain poured down in torrents, and although there were none of those fierce, cold winds which prevailed earlier in the week, the persistent wet was of itself sufficient to put a stop to all outdoor recreation. There was an immense assembly at the Crystal Palace. Large congregations attended in many of the London churches. On Easter Monday the weather was broken, and heavy showers fell in the afternoon. The numbers who went by excursion trains out of London were very limited, but there was no diminution compared with previous years in the numbers who visited the various places of public resort in the outskirts of the metropolis. During the day 27,906 persons were admitted to the Zoological Gardens in the Regent's Park—3,747 more than on Easter Monday last year, when the weather was fine. Upwards of 44,000 persons went to the Crystal Palace, and nearly 39,000 visited the South Kensington Museum.

RAILWAY AMALGAMATION.—According to the *Birmingham Post*, the Joint Parliamentary Committee on Railway Amalgamations intends to make its report shortly after Easter, and the report will deal with the subject only in its general bearings on public interests. The same paper states that if the committee should show itself hostile to amalgamation, the companies have devised a scheme of interworking of passenger traffic which will secure many of the advantages of amalgamation. Their project of reform, it is added, includes the abolition of return-tickets, the suppression of second-class fares, a reduction of first-class fares, and some increase of third class. All this, however, could not be done entirely at the pleasure of the companies. Parliament would certainly wish to have a voice in the settlement of the question of fares. At a meeting of the Liverpool Chamber of Commerce on Wednesday, a letter was read from Mr. W. Galt, a well-known authority on railway matters, expressing the belief that without Parliamentary regulation, railway amalgamation would be most detrimental to the public.

THE VOLUNTEER REVIEW AT BRIGHTON came off as usual on Easter Monday. This time the manoeuvres directed by military men were the chief feature, and passed off without a hitch. About 20,000 of the volunteers were on the field. What may be called the Brighton force was led by Sir Alfred Horsford, and faced at a distance of about two miles by the Lewes force, under General Lysons. The two armies were placed in these positions by a "general idea" emanating from an umpire staff, and were left to fight it out, under certain conditions. These were that they must keep within a prescribed area, avoid "tabooed" ground, and maintain their communications with Brighton and Lewes respectively. The rules which governed the fighting at the autumn manoeuvres were again put in force; umpires were again to judge the field. The correspondent of the *Pall Mall Gazette* says:—"Only about half of the troops were brought into action, and those who were in reserve are inquiring why they were not allowed to continue the fight. It is doubtful whether more than a small percentage understood anything of what was going on. The battle only lasted an hour and a half, the decision being as follows:—General Sir A. Horsford's right centre having been broken through, and General Lysons' left having been turned, both sides take up a fresh position on the racecourse." About 15,000 of the troops then assembled on the racecourse and marched past General Ellice and the staff. The marching was as good as any I remember to have seen. As soon as the troops had gone by they were marched to the rendezvous and dismissed for refreshment. The return trains began to run at six, and by nine o'clock Mr. Knight, the manager, reported all off who wanted to go. On inquiry at the hospital tents I found that only one man, who had sprained his back, had been brought in." Prince Arthur attended the ball at the Pavilion last night, with Prince Edward of Saxe-Weimar, the staff officers, and met a large assemblage of "the beauty of Brighton." The unpropitious weather, while failing to damp the ardour of our citizen soldiers for the rougher duties of their profession, seemed to have in some degree a depressing influence upon the attendance of the public, which was comparatively meagre.

Gleanings.

A man who gives his children habits of industry, provides for them better than by giving them a fortune.

"Putty-eyed monster" is what appeared in the paper of a Tennessee editor who wrote, with great respect, "pretty aged minister."

Josh Billings says that slander is like a tin-kettle tied to a dog's tail—very good fun as long as it isn't our dog.

A Southern Californian paper advertises for "a young freckle-faced man that won't back down, with a pair of saddle-bags, pistol, and bowie-knife, to collect for this office. A large salary will be paid."

A revival of national costume has commenced among the Madrid ladies in the most select circles; and the *Politica* expects an impressive demonstration to be made during Easter week in favour of the comb, the mantilla, and all their appurtenances.

"Mr. Lemon has come over to our party," said a politician, exultingly, to an opponent. "Well," replied the other, "if your party has nothing stronger

than Lemon-aid to recruit with, it must be in a bad way."

Good manners are not learned from arbitrary teaching so much as acquired from habit. They grow upon us by use. A coarse, rough nature at home begets a habit of roughness which cannot be laid aside among strangers.

ALBUM LINES.—Miss Phoebe L.—once asked Sir David Brewster to contribute some lines to her album. In vain did the philosopher protest that verse-making was not his forte. The lady would accept no excuse. So Sir David snatched a pen and wrote—

Phoebe,
Ye be
Hebe.
D. B.

A SMART RETORT.—A gentleman who was staying at a sea-side hotel during the summer, expressed his dissatisfaction to his landlady of the heavy charges in his bill. "Well, you see," she said, "our season is so very short that we are obliged to make hay while the sun shines." "That may be all very true, my good woman," replied the visitor, "but though I know all flesh is grass, I decidedly object to being made hay of."

THE DIAMOND WEDDING.—In Bohemia the fiftieth anniversary of a wedding is termed the "golden wedding," the sixtieth, the "diamond wedding." In the last week of the carnival, this year, an aged pair celebrated their diamond wedding in the Roman Catholic Church of the Holy Ghost, in Prague. The husband is eighty-five years old, and his wife eighty-three. The church was crowded. The old couple were led to the altar, and, kneeling down, repeated the promises made to each other sixty years ago, and then they received the priest's blessing. There is a couple in Prague who have been married seventy-four years.—*Illustrated News*.

POISONING BY VANILLA ICES.—The German medical journals call attention to the circumstance that several cases of poisoning by vanilla ices have in late years occurred in Paris, Altona, Munich, Vienna, and other places. Maurer has recently related an instance in which, after the use of these ices, a large family suffered from the symptoms described as having been present in the other cases; viz., frequent vomiting and diarrhoea, assuming, in some of the patients, a choleric form character. All the patients recovered. What the nature of the poison is has not yet been ascertained. Dr. Schöff believes that it is produced by the use of cashew-nut oil to besmear the vanilla-pods.—*British Medical Journal*.

MR. LOWE AND HIS BUDGET SPEECH.—Mr. Lowe, when delivering his Budget speech on Monday night week, made use of printed notes with copious marginal "sub-notes" in the right hand gentleman's own handwriting. By some chance or other, some of these notes fell into alien hands, and sundry stories are being told of "unspoken passages" which, had they been spoken, would have made the speech somewhat livelier than it was. The stories, among other things, tell that in the "marginals" were some curious and not over complimentary things about the publicans, and certain reflections on the income-tax not by any means encouraging to the deputations who recently waited on Mr. Lowe to ask for its repeal.

NEW CHILDREN, NOT NEW TOYS.—In one of her racy sketches of American children Fanny Fern says:—"Not long since I read a newspaper article, in which the writer deplored that some 'new toys' were not invented for the children of the present day." Now, to the best of my belief, that wouldn't solve the difficulty, since the trouble is with the children, not with the toys, which were never more varied, ingenious, and abundant. Now, the doll of my boy-days was a crooked-necked squash, with a towel for a dress, and a numerous progeny of little cucumbers for babies; and I was just as happy, and a great deal better contented, than the little girl of to-day, with a one-hundred dollar Paris doll, which can say 'Mamma,' and turn its curly head from side to side; which has cashmere shawls and sets of jewels, and trunks full of dresses, and every luxury of fine-lady-dom in little. We want new children invented, and not new toys. The little pampered ladies and gentlemen of the present day are not children."

A FRENCH VERSION OF THE UNIVERSITIES' BOAT-RACE.—The *Liberté*, which paper, as I have had recently occasion to remark more than once, takes special care to instruct its readers in matters appertaining to England, in writing about the Oxford and Cambridge boat-race, says that the champions sometimes go down the Thames as far as Kew and even Richmond. "The course is always straight and without turns." Then from 25,000,000 to 30,000,000 of bets are made each year at Putney, and the morning after the race fifty suicides are committed in London by losers, who return to town and blow out their brains, "but the custom is so general that no one takes any notice of it." Both Houses of Parliament are present at these jousts, and the Archbishops of York and Canterbury and the Bishop of London occupy a place on the ferry-boat which ferry-boat, followed by two or three hundred craft, descends the river at the regulation distance of a hundred yards from the rowers. The above information was probably derived by the correspondent of the *Liberté* from the hackney-coachman who charged him six pounds sterling for the journey.—*Pall Mall Gazette* (Paris letter).

A DEADLY PLANT.—A few years ago there was in the Royal Botanic Gardens at Kew a specimen of probably the most poisonous plant ever introduced

into England. It was the *Jatropha urens*, the properties of which are so noxious that its possession is positively dangerous. The ex-curator of the gardens was one day reaching over it when its fine bristly stings touched his wrist. The first sensation which he felt was a numbness and swelling of the lips; the action of the poison was on the heart, circulation was stopped, and he soon fell unconscious, the last thing he remembered being cries of, "Run for the doctor." Either the doctor was skilful, or the dose injected not quite, though nearly enough; but afterwards the young gardener, in whose house the plant was placed, got it thrust into a corner, and would not come within arm's length of it. He watered the offender with a pot having an extremely long spout. In a short time, however, the plant disappeared altogether, and another specimen of the genus *Jatropha*, which was afterwards introduced, vanished in the like mysterious manner. It was presumed that the attendants were secretly determined that such plants should not be retained in the houses, to cause the possibility of an accident such as that which happened to their curator.—*Garden*.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

LANKESTER.—March 25, the wife of the Rev. Clarence Lankester, B.A., of Newport Pagnell, of a daughter.

ANTHONY.—March 31, at the Collegiate School, Belper, the wife of W. B. Anthony, of a son.

MARRIAGES.

BARHAM.—LEWITT.—March 25, at Newbald, by the Rev. H. B. Harvey, the Rev. C. N. Barham, Congregational minister, to Harriett, second daughter of Mr. Joseph Lewitt, all of Newbald.

SMITH.—BLISS.—March 27, at Highbury Chapel, Bristol, by the Rev. David Thomas, B.A., Nathaniel J. Smith, of Redland, to Alice, youngest daughter of the late Edwin Bliss, Esq., of Lonsdale-square, London.

WHYTE.—JAY.—March 27, at the Congregational church, Lewisham, by the Rev. Morlais Jones, Robert Whyte, Esq., Lee-park, Blackheath, to Ruth Colman, third daughter of James J. Jay, Esq., Camden House, Lewisham. No cards.

JEFF.—HAWKES.—March 27, at Carr's-lane, by the Rev. R. W. Dale, M.A., William Edwin, eldest son of Mr. W. Jeff, Wellington-road, Edgbaston, to Hannah Collis, youngest daughter of the late Mr. W. Hawkes, St. Aubin's Villa, Edgbaston.

BARNARD.—FREEMAN.—March 28, William Harding Barnard, of 21, Adde-street, City, and 28, Red Lion-square, London, to Sarah, eldest daughter of the Rev. William Freeman, of East Dereham, Norfolk.

DEATHS.

AIR.—March 28, Mary, the beloved wife of A. C. Air, M.B.C.P.L., and youngest daughter of the Rev. W. F. Tiddy, Camberwell, aged 29 years.

WALCOT.—March 30, at Leighton Buzzard, Beds, Eliza, wife of the Rev. J. B. Walcot, aged 75 years.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of uniform good quality, and truly cheap. (2,538 Agents are appointed.)

HOLLOWAY'S PILLS are the medicine most in repute for curing the multifarious maladies which attack humanity when wet and cold weather gives place to more genial temperatures. In short, these pills afford relief to, if they fail of being an absolute remedy for all the disturbances of circulation, digestion, and nervous energy which at times oppress a vast portion of the population. Under the wholesome purifying and strengthening powers exerted by these excellent pills, the tongue becomes clean, the appetite improves, digestion is quickened, and assimilation is rendered perfect. Holloway's medicine possesses the highly estimable property of cleansing the whole mass of blood which, in its renovated condition, carries purity, strength, and vigour to every tissue of the body.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, March 27.

ISSUE DEPARTMENT.

Notes issued £37,115,450 Government Debt. £11,015,100
Other Securities .. 3,984,900
Gold Coin & Bullion 22,115,450
Silver Bullion

£37,115,450

£37,115,450

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000 Government Securities, (inc. dead weight annuity) £13,963,444
Reserve .. 3,748,490
Public Deposits .. 14,382,944
Other Securities .. 27,038,245
Seven Day .. 20,501,348
Notes .. 11,829,745
Other Bills .. 365,731
Gold & Silver Coin 720,079

£53,551,513

£50,551,513

March 28, 1872.

GEO. FORBES, Chief Cashier.

Markets.

METROPOLITAN CATTLE MARKET, Monday, April 1.—The total imports of foreign stock into London last week amounted to 16,009 head. In the corresponding week in 1871 we received 13,494; in 1870, 8,111; in 1869, 11,929; and in 1868, 3,694 head. Owing to the heaviness in the dead meat market, and to the mild weather, the cattle trade to-day has been in a depressed state. About an average supply of stock has been on sale, and the quality generally has been good. As regards beasts, the receipts from our grazing districts have been tolerably good, but

those from abroad have been short. In all breeds sales have progressed slowly, at a reduction of 4d. per 8lbs. The best Scots and crosses have occasionally made 5s. 2d., but 5s. per 8lbs. has been the general top quotation. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,500 Scots and crosses; from other parts of England about 250 various breeds; and from Scotland, 116 Scots and crosses. There has been a good supply of sheep in the pens. Sales have progressed slowly, and prices have ruled 2d. per 8lbs. lower. The best Downs and half-breds, in the wool, have sold at 7s. to 7s. 2d.; ditto, shorn, 5s. 10d. to 6s. per 8lbs. Lambs have been in limited request, at from 8s. 8d. to 9s. 2d. per 8lbs. Calves have changed hands slowly, and the demand for pigs has ruled heavy.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	2	10	3	6	Prime Southdown	7	0	7	2
Second quality	3	8	4	2	Lge coarse calves	4	6	5	2
Prime large oxen	4	4	10		Prime small	5	4	6	0
Prime Scots	5	0	5	2	Large hogs	3	4	8	4
Coarse inf. sheep	4	6	5	2	Neat sm. porkers	4	6	5	0
Second quality	5	6	6	2	Lamb	8	6	9	4
Pr. coarse wool	6	6	10						

METROPOLITAN MEAT MARKET, Monday, April 1.—Fair supplies have been on offer. The trade has been dull at drooping prices.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	3	8	Middling do.	4	4	4	10
Middling do.	3	10	4	2	Prime do.	5	0	5	6
Prime large do.	4	4	6		Large pork	3	4	8	10
Prime small do.	4	6	4	8	Small do.	4	0	4	6
Veal	5	0	5	8	Lamb	8	0	9	4
Inferior Mutton	3	8	4	2					

CORN EXCHANGE, MARK LANE, Wednesday, March 27.

The supplies of wheat since Monday have been small. We have to report only a retail trade at late prices for both English and foreign wheat. Barley sells slowly at late rates. Beans and peas are without change. Arrivals of oats are moderate, but prices are rather in favour of buyers. Arrivals of cargoes off coast have been few, and but few sales have been made. Wheat maintains about late rates, but maize is 6d. per qr. lower.

CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s. d.	PEAS—	s. d.
Essex and Kent, red	— to —	Grey	32 to 33
Ditto new	50 to 55	Maple	36 38
White	—	White	36 40
"new	56 60	Boilers	36 40
Foreign red	54 55	Foreign	36 40
"white	57 58		
		RYE—	36 38
BARLEY—			
English malting	29 31	OATS—	
Chevalier	36 41	English feed	21 24
Distilling	29 33	"potato	26 32
Foreign	28 31	Scotch feed	—
		"potato	—
MALT—		Irish Black	18 20
Pale	—	"White	18 21
Chevalier	—	Foreign feed	18 18
Brown	51 56		
BEANS—		FLOUR—	
Ticks	31 32	Town made	45 50
Harrow	33 35	Best country	—
Small	—	households	40 44
Egyptian	31 32	Norfolk & Suffolk	37 38

BREAD, Monday, April 1.—The prices in the Metropolitan are, for Wheaten Bread, per 4 lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

PROVISIONS, Monday, March 30.—The arrivals last week from Ireland were 301 firkins butter and 3,460 bales bacon; and from foreign ports 13,103 packages butter, and 677 bales bacon. There has been more doing this week in Irish butter, owing to the cold weather; but at the close the weather changed suddenly, and the market finished dull. Foreign has sold well, but the market closed quiet. The bacon market has ruled firm, and a good business has been done without any alteration in prices.

COVENT GARDEN MARKET, Saturday, March 30.—The supply has been much contracted during the week, in consequence of the severe weather we have experienced, as regards rough vegetables; those from under glass, such as asparagus, beans, and seakale, have been ample. Cucumbers are far in excess of the demand, and prices are much reduced. Apples and pears are nearly over. Some good new grapes are offered, at prices varying from 20s. to 30s. per lb.; old ones done. Very fair round potatoes have been received from Algiers, and they fetched from 10s. to 20s. per cwt. The late frosty nights have interfered with early-planted potatoes in Cornwall, and have given an upward tendency to our markets.

HOPS.—BOROUGH, Monday, April 1.—During the past week a slightly better inquiry has prevailed, but no business of importance has been transacted. To-day business is suspended on account of the holidays. Continental markets continue firm. Latest advices from New York report a good consumptive demand with an advancing tendency for fine qualities. Mid and East Kent, 10l. 10s., 12l. 12s., to 17l.; Weald, 8l. 10s., 9l. 9s., to 10l. 10s.; Sussex, 7l. 15s., 8l. 8s., to 9l. 9s.; Farnham and country, 11l. 11s., 13l. to 16l. Yearlings—Mid and East Kent, 3l., 4l. 4s., to 6l. 10s.; Weald of Kent, 3l., 4l., to 5l. 15s.; Sussex, 3l., 3l. 10s., to 5l. 5s.; Farnham and country, 6l., to 7l.; Old, 1l. 5s., 1l. 10s., to 2l.

POTATOES.—SOUTHWARK WATERSIDE, Monday, April 1.—The markets are moderately supplied with potatoes, and best samples of fresh potatoes have made more money; but stale and inferior lots go off slowly. The following are this day's quotations:—Yorkshire Flukes, 100s. to 140s. per ton; Regents, 70s. to 100s. per ton; Dunbar and East Lothian Regents, 100s. to 140s. per ton; Perth, Forfar, and Fife Regents, 90s. to 120s. per ton; Perth, Forfar, and Fife Rocks, 70s. to 80s. per ton; French Whites, 60s. to 70s. per ton.

SEED, Saturday, March 30.—The demand for agricultural seeds has been completely checked by the wintry state of the weather since the middle of the past week. Fine samples of English cloverseed were still held for very high prices, but secondary qualities and foreign samples could be obtained on rather lower terms. The holders of trefoil are anxious to realise their stocks, and would accept lower terms for all but the very best qualities of new. Spring tares were offered freely at reduced prices for both large and small quantities of Hamburg. Nothing passing in other seeds worthy of notice.

WOOL, Saturday, March 30.—Less animation has been apparent in the wool market; for all descriptions the demand

has fallen off considerably; nevertheless, there has still been a fair amount of firmness prevalent, and although inferior sorts have been drooping in value, choice descriptions have been firm.

OIL, Saturday, March 30.—Lime oil has been only in moderate request. Rape has been quiet. For other oils the demand has been to a moderate extent.

Advertisements.

GREAT REDUCTION IN PRICE. GROVER AND BAKER'S

DOUBLE-LOCK AND ELASTIC STITCH

SEWING MACHINES,

Long acknowledged as

THE BEST,

Are now also

THE CHEAPEST.

THE NEW HAND MACHINES

Are superior to all others.

GROVER AND BAKER,

150, REGENT ST., LONDON, W.; 59, BOLD ST., LIVERPOOL; and 101, SAUCHIEHALL ST., GLASGOW.

Every Machine guaranteed. Instruction gratis.

Illustrated Prospectus and Samples of Work sent post free.

TO PARENTS and GUARLIANS.—SCOTT and ORAM, Victoria House, Worcester, have now a VACANCY for a suitable and educated YOUNG LADY as APPRENTICE to their General Business of Drapery, Silks, Lace, Millinery, Mantles, &c., &c. Established 1842.

COOK'S MAY TOURS to the WALDENSIAN VALLEYS, independent of, or connected with, TOURS to ROME, NAPLES, VENICE, and other parts of Italy; to NICE, MENTONE, CANNES, MARSEILLE, LYONS, &c.; through SWITZERLAND, and by GERMANY and the RHINE to BRUSSELS, ANTWERP, and back to LONDON. Several distinct arrangements, varying from 20 to 45 days, or longer if desired. Mr. THOMAS COOK, in returning from the East, will meet the party for the Valleys of Piedmont at Turin, and will personally superintend the arrangements, returning by Switzerland and the Rhine; and one or more Assistants will be at the service of those going to Rome, Nice, &c.

The REV. JAMES WALL, an Italian Evangelist, from Rome, who has laboured in the Waldensian Valleys, will co-operate with Mr. Cook in that district of Natural and Historic interest.

See Programmes, to be had gratuitously, or by post in return for a penny stamp, at the Tourist Office of THOMAS COOK and SON, 98, Fleet-street, London.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,

11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,

CHAS. A. CAMERON, M.D.,
Professor of Hygiene, Royal College of Surgeons,
and Analyst of the City of Dublin.

CHLORALUM IS DISINFECTANT.

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BURN the "STAR" NIGHT LIGHTS.

SURREY MISSION SOCIETY.

The SEVENTY-FIFTH ANNIVERSARY will be held at LAMBETH-ROAD CHAPEL (the Rev. A. Murrell, minister), on TUESDAY, 9th April, 1872.

The PUBLIC MEETING will be held in the Afternoon, Chair to be taken at 3.30 by JAMES STIFF, Esq.

The Annual Sermon will be preached at Seven o'clock by the Rev. Henry Simon, co-pastor with the Rev. Dr. Raleigh, Canonbury.

A Collection will be made after each Service.

THE SPECIAL LOAN EXHIBITION of MUSICAL INSTRUMENTS made before 1800, together with Drawings and Casts of Ancient Instruments, will be OPENED at the SOUTH KENSINGTON MUSEUM in the month of JUNE, 1872.

It is requested that any information bearing on the subject may be communicated by possessors of Instruments and others to the Secretary of the Musical Instruments' Exhibition Committee, South Kensington Museum, London, W.

MIDLAND RAILWAY.—THIRD-CLASS PASSENGERS BY ALL TRAINS.

On and after MONDAY, April 1st, the Midland Railway Company will Book and Convey Third-Class Passengers by all Trains over all parts of their system.

JAMES ALLPORT, General Manager.
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Physician—Dr. BARR MEADOWS.

Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.

Average number of cases under treatment, 1,000 weekly.

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SECOND MASTER—

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Mount Charles, Donegal, December 11th, 1868.

Lord Francis Conyngham, who this time last year bought some of Dr. Collis Browne's Chlorodyne from Mr. Davenport and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address.

Earl Russell communicated to the College of Physicians that he had received a despatch from Her Majesty's Consul at Manila, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was **CHLORODYNE**.—See *Lancet*, Dec. 31, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was undoubtedly the Inventor of **CHLORODYNE**; that the story of the Defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

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